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HOMER

THE ODYSSEY

I

TO
MY WIFE

HOMER.

BUST IN THE NATIONAL MUSEUM, NAPLES.

HOMER

THE ODYSSEY

WITH AN ENGLISH TRANSLATION BY

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IN TWO VOLUMES

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INTRODUCTION

THE name "Homer" brings before the mind a definite picture of the blind minstrel, roaming from city to city and singing or chanting portions of the great poems that are traditionally ascribed to him. Such a type is splendidly represented by the bust of Homer in the Naples Museum, and almost all that tradition tells of the poet, save in so far as it is made up of statements regarding his date—which in turn rest upon combinations often demonstrably false—groups itself about such a typical figure, and is plainly without historic worth.

The ancient "lives" of Homer which have come down to us are all later than the beginning of the Christian era, and from them we can gather little that has any claim to attention except the two statements that Homer was an Ionian—Chios and Smyrna being the cities most uniformly given as his birthplace, and that in Chios there was a guild or clan of Homeridae—that is, "sons of Homer." The first mention of the Chian Homeridae occurs in the geographer Strabo (about 18 A.D.). Pindar

uses the term apparently of those devoted to Homeric poetry without any reference to the Chian clan, and the word is similarly used by Plato.

As for the name "Homer" itself it is most naturally taken as that of a real individual—a poet to whom by the middle of the sixth century B.C. the great mass of epic poetry which survived from the early age of Greece had come to be attributed; although as time went on all poems save the *Iliad* and *Odyssey* were rejected, and in later antiquity there were those who referred these to separate authors. The earliest author to mention Homer is Callinus of Ephesus (about 660 B.C.) and the earliest quotation from the Homeric poems is found in Simonides of Amorgos, of the same date, unless it is possibly to be attributed to the later Simonides of Ceos (about 480 B.C.). Modern scholars have, however, made many attempts—all unconvincing—to interpret the word "Homer" in other ways than as the name of an actual person. The word itself means "hostage." It has been thought that the Homeridae may have been "sons of hostages"—not trusted to fight but allowed to serve as custodians of traditional poetry—and that "Homer" is merely their imaginary ancestor, others, seeking a different etymology for the word,

have held that it denotes merely the legendary fitter-together or harmonizer (ὁμῆ + ἀρ) of traditional poetical material. That the word means "blind" was assumed in antiquity, but is believed by no one.

If the personality of the poet, under whose name the *Odyssey* has come down to us, is thus vague and shadowy—even the most familiar elements being drawn perhaps from his own portrayal of the blind bard, Demodocus—so too there has seemed to many scholars to be a like obscurity regarding the early history of the poem itself Regarding this the evidence is as follows:

The oldest manuscripts of the *Odyssey* date from the tenth and eleventh centuries A.D. Papyrus fragments whose dates range from the third century B.C. to the fourth century A.D. carry our knowledge still further back, and the evidence afforded by our acquaintance with the work of the Alexandrian grammarians is invaluable in tracing the history of the text, while, finally, we have quotations from Homer in classical authors, and somewhat vague and not wholly convincing evidence of the constitution of an authoritative text at Athens in the sixth century B.C. Certain facts stand out prominently First, our modern text is remarkably

well established—far better established than is, for example, the text of Shakespeare. Secondly, this text seems to have been fixed as the result of a purging or pruning process. We know, for example, that the critical work of the Alexandrians was concerned largely with the rejection of lines held on one ground or another to be spurious, that the text of the papyri differs widely from our vulgate text, and that the quotations in ancient authors show many lines not found in our Homer

From this evidence the conclusion has been drawn that in antiquity "Homer" meant the whole mass of epic poetry—for this there is definite evidence—and that our *Iliad* and *Odyssey*, both as regards text and content, were in a more or less fluid state until they gradually crystallized into the forms familiar to us. On this view it is impossible to speak of a poet, Homer, as the author either of *Iliad* or *Odyssey*. It should be stated, however, that while much of modern Homeric criticism has been analytic and destructive, in many important respects recent studies have shown that both the methods and the results of destructive criticism are misleading, and have given stronger and more convincing grounds for a belief in the essential integrity of both poems, each as the work of one supreme artist.

The most notable Homeric critics of antiquity were Zenodotus of Ephesus, librarian of the great library at Alexandria under Ptolemy Philadelphus (who reigned 285–247 B.C.), Aristophanes of Byzantium, a pupil of Zenodotus, and like him, librarian at A exandria (about 200 B.C.), and Aristarchus of Samothrace, pupil of Aristophanes and his successor as librarian (about 160 B.C.). Other scholars cited in the critical notes are Rhianus (about 225 B.C.), the poet, Onomacritus (about 550 B.C.), and Callistratus, a follower of Aristophanes.

The aim of the translator has been to give a faithful rendering of the *Odyssey* that preserves in so far as possible certain traits of the style of the original Such a rendering should be smooth and flowing and should be given in elevated but not in stilted language. In particular the recurrent lines and phrases which are so noticeable in the original should be preserved. Hence even when in a given context a varying phrase would seem preferable, the translator has felt bound to use the traditional formula. This has in some instances necessitated the use of a more or less colourless phrase, adapted to various contexts. In the case of doubtful renderings, alternatives are sometimes given in a footnote.

The Greek text of this edition is in all essentials the modern vulgate. The notes under the text give occasionally the name of the ancient critic whose reading is adopted and note the lines rejected by the Alexandrians. Variants, if cited, are marked off by colons.

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The manuscripts of the *Odyssey* have been most carefully studied and classified by Mr T W Allen, the results of whose studies are given in the *Papers of the British School at Rome*, vol. v pp. 1 66, and briefly in his Oxford text of the Odyssey. Chief among the manuscripts are :—

Laur 32, 24 and Laur 32, both of the tenth century, in the Laurentian Library at Florence.

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B. 99 sup., of the thirteenth century, in the Ambrosian Library at Milan.

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Pal 45, written in 1201, in the Palatine Library at Heidelberg.

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Editio Princeps, by Demetrius Chalcondyles. Florence, 1488; Aldine, 1504 and 1507, Junione, 1519, Bekker, Bonn, 1856, Kirchhoff, Berlin, 1859 and 1869, La Roche, Leipzig, 1867-8, Fick, Gottingen 1883, Ameis-Hentze, Leipzig (in many editions since 1856); Hayman, London, 1866 82; Merry and Riddell, Books I-XII Oxford, second edition, 1886; Ludwich, Leipzig, 1889-91, van Leeuwen and da Costa, Leyden, 1890 Monro, Books XIII-XXIV, Oxford, 1901, Hennings, a critical commentary without text, Berlin, 1902

The most convenient text editions are those in the Oxford and the Teubner series; that by Monro (*Homeri Opera et Reliquiae*, Oxford) that by Cauer Leipzig) and that by Platt, Cambridge

There are editions of the Greek Scholia by Buttmann, Berlin, 1821, and by Dindorf, Oxford, 1855, and of Eustathius' Commentary, Berlin, 1825-8.

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English Translations

Besides the older versions of Chapman, Pope, and Cowper, there may be cited the verse translations by P. S. Worsley, Edinburgh and London, Wm. Blackwood and Sons; William Morris, London, Reeves and Turner; J. W. Mackail, London, John Murray; A. S. Way, London, Macmillan; and H. B. Cotterill (in hexameters), Boston, Lana, Estes and Co.

There are prose versions by Butcher and Lang, London, Macmillan; G. H. Palmer, Boston, Houghton, Mifflin and Co.; and Samuel Butler, London, Longmans, Green and Co.

Books about Homer

Out of the multitude of books about Homer the following may be cited as of high interest to the student of the *Odyssey*:—

Jebb, *Homer*; Lang, *Homer and the Epic*, *Homer and his Age*, *The World of Homer*; Leaf, *Homer and History*; Arnold, *On Translating Homer*; Murray, *The Rise of the Greek Epic*, second edition; Cauer, *Grundfragen der Homerkritik*; Wilamowitz-Möllendorff, *Homerische Untersuchungen*; Seeck, *Die Quellen der Odyssee*; Bérard, *Les Phéniciens et l'Odyssée*; Rothe, *Die Odyssee als Dichtung*.

Works of a purely linguistic or grammatical character are omitted in the above list. Mention may, however be made of the *Homeric Lexicon* of Ebeling (3 vols., Leipzig, 1885), Monro's *Grammar of the Homeric Dialect* (Oxford, second edition, 1891), and van Leeuwen's *Enchiridium Dictionis Epicae* (Leyden, 1894).

HOMER'S ODYSSEY

ΟΔΥΣΣΕΙΑ

Α

Ἄνδρα μοι ἔννεπε, μοῦσα, πολύτροπον, ὃς μάλα πολλὰ
πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσεν·
πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα καὶ νόον [1] ἔγνω,
πολλὰ δ' ὅ γ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμόν,
ἀρνύμενος ἥν τε ψυχὴν καὶ νόστον ἑταίρων. 5
ἀλλ' οὐδ' ὡς ἑτάρους ἐρρύσατο, ἱέμενος περ·
αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο,
νήπιοι, οἳ κατὰ βοῦς Ὑπερίονος Ἠελίοιο
ἤσθιον· αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἦμαρ.
τῶν ἁμόθεν γε, θεά, θύγατερ Διός, εἰπὲ καὶ ἡμῖν. 10
Ἔνθ' ἄλλοι μὲν πάντες, ὅσοι φύγον αἰπὺν ὄλεθρον,
οἴκοι ἔσαν, πόλεμόν τε πεφευγότες ἠδὲ θάλασσαν·
τὸν δ' οἶον νόστου κεχρημένον ἠδὲ γυναικὸς
νύμφη πότνι' ἔρυκε Καλυψὼ δῖα θεάων
ἐν σπέσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι. 15
ἀλλ' ὅτε δὴ ἔτος ἦλθε περιπλομένων ἐνιαυτῶν,
τῷ οἱ ἐπεκλώσαντο θεοὶ οἶκόνδε νέεσθαι
εἰς Ἰθάκην, οὐδ' ἔνθα πεφυγμένος ἦεν ἀέθλων
καὶ μετὰ οἷσι φίλοισι. θεοὶ δ' ἐλέαιρον ἅπαντες

[1] νόον : νόμον Zenodotus.

THE ODYSSEY

BOOK I

Tell me, O Muse, of the man of many devices, who wandered full many ways after he had sacked the sacred citadel of Troy. Many were the men whose cities he saw and whose mind he learned, aye, and many the woes he suffered in his heart upon the sea, seeking to win his own life and the return of his comrades. Yet even so he saved not his comrades, though he desired it sore, for through their own blind folly they perished—fools, who devoured the kine of Helios Hyperion, but he took from them the day of their returning. Of these things, goddess, daughter of Zeus, beginning where thou wilt, tell thou even unto us.

Now all the rest, as many as had escaped sheer destruction, were at home, safe from both war and sea, but Odysseus alone, filled with longing for his return and for his wife, did the queenly nymph Calypso, that bright goddess, keep back in her hollow caves, yearning that he should be her husband. But when, as the seasons revolved, the year came in which the gods had ordained that he should return home to Ithaca, not even there was he free from toils, even among his own folk. And all the gods

νοσφι Ποσειδάωνος· ὁ δ' ἀσπερχὲς μενεαινεν
ἀντιθεῳ Ὀδυσῆι πάρος ἢν γαῖαν ἱκέσθαι.
Ἀλλ' ἡ μὲν Αἰθίοπας μετεκιεθε τηλόθ' ἐόντας,
Αἰθίοπας τοὶ δίχθα δεδαίαται, ἔσχατοι ἀνδρῶν,
οἱ μὲν δυσομένου Ὑπεριονος οἱ δ' ἀνιόντος,
ἀντιόων ταύρων τε καὶ ἀρνειῶν ἑκατόμβῃς
ἔνθ' ὁ γ' ἐτέρπετο δαιτὶ παρημενος· οἱ δὲ δὴ ἄλλοι
Ζηνὸς ἐνὶ μεγιροισιν Ὀλυμπιου ἑδρόοι ἦσαν,
τοῖσι δὲ μυθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε·
μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Αἰγισθοιο,
τὸν ῥ' Ἀγαμεμνονίδης τηλεκλυτὸς ἔκτανε Ὀρέστης·
τοῦ ὁ γ' ἐπιμνησθεὶς ἔπε' ἀθανατοισι μετηυδα·
"Ὦ πόποι, οἷον δή νυ θεοὺς βροτοὶ αἰτιόωνται·
ἐξ ἡμέων γάρ φασι κάκ' ἔμμεναι, οἱ δὲ καὶ αὐτοὶ
σφῆσιν ἀτασθαλιῃσιν ὑπὲρ μόρον ἄλγε' ἔχουσιν,
ὡς καὶ νῦν Αἴγισθος ὑπὲρ μόρον Ἀτρεΐδαο
γῆμ' ἄλοχον μνηστήν, τὸν δ' ἔκτανε νοστήσαντα,
εἰδὼς αἰπὺν ὄλεθρον, ἐπεὶ προ οἱ εἴπομεν ἡμεῖς,
Ἑρμειαν πεμψαντες, ἐυσκοπον ἀργειφοντην,
μήτ' αὐτὸν κτείνειν μήτε μνᾶσθαι ἄκοιτιν·
ἐκ γὰρ Ὀρέσταο τισις ἔσσεται Ἀτρεΐδαο,
ὁππότ' ἂν ἡβῃσῃ τε καὶ ἧς ἱμείρεται[1] αἴης
ὧς ἔφαθ' Ἑρμειας, ἀλλ' οὐ φρενας Αἰγισθοιο
πεῖθ' ἀγαθὰ φρονέων· νῦν δ' ἅθρόα πάντ' ἀπέτισεν."

[1] ἱμείρεται: ἐπιθέτεται.

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[1] It seems best to regard this epithet for purposes of translation, as a proper name. The word doubtless means

pitied him save Poseidon, but he continued to rage unceasing against godlike Odysseus, until at length he reached his own land.

Howbeit Poseidon had gone among the far-off Ethiopians, the Ethiopians who dwell sundered in twain, the farthermost of men, some where Hyperion sets and some where he rises, there to receive a hecatomb of bulls and rams, and there he was taking his joy, sitting at the feast; but the other gods were gathered together in the house of Olympian Zeus. Among them the father of gods and men was first to speak, for in his heart he thought of noble Aegisthus, whom far-famed Orestes, Agamemnon's son, had slain. Thinking on him he spoke among the immortals, and said:

"Look you now, how ready mortals are to blame the gods. It is from us, they say, that evils come; but they, even of themselves, through their own blind folly, have sorrows beyond that which is ordained. Even as now Aegisthus, beyond that which was ordained, took to himself the wedded wife of the son of Atreus, and slew him on his return, though well he knew of sheer destruction, seeing that we spake to him before, sending Hermes the keen-sighted Argeiphontes, that he should neither slay the man nor woo his wife, for from Orestes shall come vengeance for the son of Atreus when once he has come to manhood and longs for his own land. So Hermes spoke, but for all his good intent he prevailed not upon the heart of Aegisthus, and now he has paid the full price of all."

"the son of Atreus" (υἱὸν Ἀτρείδαο). The corresponding "slayer of Argus" (κτείνας Ἄργον) is not found, as there is no trace of the Argus myth in Homer.

Τὸν δ' ἠμείβετ' ἔπειτα θεά, γλαυκῶπις Ἀθήνη·
"ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων, 45
καὶ λίην κεῖνός γε ἐοικότι κεῖται ὀλέθρῳ·
ὡς ἀπόλοιτο καὶ ἄλλος, ὅτις τοιαῦτά γε ῥέζοι·
ἀλλά μοι ἀμφ' Ὀδυσῆι δαΐφρονι δαίεται ἦτορ,
δυσμόρῳ, ὃς δὴ δηθὰ φίλων ἄπο πήματα πάσχει
νήσῳ ἐν ἀμφιρύτῃ, ὅθι τ' ὀμφαλός ἐστι θαλάσσης. 50
νῆσος δενδρήεσσα, θεὰ δ' ἐν δώματα ναίει,
Ἄτλαντος θυγάτηρ ὀλοόφρονος, ὅς τε θαλάσσης
πάσης βένθεα οἶδεν, ἔχει δέ τε κίονας αὐτὸς
μακράς, αἳ γαῖάν τε καὶ οὐρανὸν ἀμφὶς ἔχουσι.
τοῦ θυγάτηρ δύστηνον ὀδυρόμενον κατερύκει, 55
αἰεὶ δὲ μαλακοῖσι καὶ αἱμυλίοισι λόγοισι
θέλγει, ὅπως Ἰθάκης ἐπιλήσεται· αὐτὰρ Ὀδυσσεύς,
ἱέμενος καὶ καπνὸν ἀποθρῴσκοντα νοῆσαι
ἧς γαίης, θανέειν ἱμείρεται. οὐδέ νυ σοί περ
ἐντρέπεται φίλον ἦτορ, Ὀλύμπιε. οὔ νύ τ' Ὀδυσσεὺς 60
Ἀργείων παρὰ νηυσὶ χαρίζετο ἱερὰ ῥέζων
Τροίῃ ἐν εὐρείῃ; τί νύ οἱ τόσον ὠδύσαο, Ζεῦ;"
Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
"τέκνον ἐμόν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.
πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαθοίμην, 65
ὃς περὶ μὲν νόον ἐστὶ βροτῶν, περὶ δ' ἱρὰ θεοῖσιν
ἀθανάτοισιν ἔδωκε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν;
ἀλλὰ Ποσειδάων γαιήοχος ἀσκελὲς αἰεὶ
Κύκλωπος κεχόλωται, ὃν ὀφθαλμοῦ ἀλάωσεν,

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[1] Others, "[illegible]"; but if [illegible] is meant [illegible]. This meaning [illegible] is strongly supported by [illegible].

Then the goddess, flashing eyed[1] Athene, answered him: "Father of us all, thou son of Cronos, high above all lords, aye, verily that man lies low in a destruction that is his due; so, too, may any other slain be destroyed who does such deeds. But my heart is torn for wise Odysseus, hapless man, who far from his friends has long been suffering woes in a sea girt isle, where is the navel of the sea. In a wooded isle and therein dwells a goddess, daughter of Atlas of baneful mind, who knows the depths of every sea, and himself holds the tall pillars which keep earth and heaven apart. His daughter it is that keeps back that wretched sorrowing man, and ever with soft and wheedling words she beguiles him that he may forget Ithaca. But Odysseus, in his longing to see were it but the smoke rearing up from his own land, yearns to die. Yet thy heart doth not regard it, Olympian. Did not Odysseus beside the ships of the Argives offer thee sacrifice without stint in the broad land of Troy? Wherefore then didst thou conceive such wrath against him, O Zeus?"

Then Zeus the cloud gatherer, answered her and said: "My child, what a word has escaped the barrier of thy teeth? How should I then, forget godlike Odysseus, who is beyond all mortals in wisdom and beyond all has paid sacrifice to the immortal gods, who hold broad heaven? Nay, it is Poseidon, the earth-enfolder, who never ceased with stubborn wrath because of the Cyclops, whom Odysseus blinded of

[1] In the Greek there is a play upon the verb *atheos* and the name *Athene*, the latter suggesting the meaning "goddess of wrath." See xix. 408.

[illegible]

[illegible]

[illegible]

his eye—even the godlike Polyphemus, whose might is greatest among all the Cyclopes, and the nymph Thoosa bore him, daughter of Phorcys who rules over the unresting sea, for in the hollow caves she lay with Poseidon. From that time forth Poseidon, the earth shaker, does not indeed slay Odysseus, but makes him a wanderer from his native land. But come, let us who are here all take thought of his return, that he may come home, and Poseidon will let go his anger, for he will in no wise be able against all the immortal gods and in their despite, to contend alone.

Then the goddess, flashing-eyed Athene, answered him: "Father of us all, O our son of Cronos, high above all lords, if indeed this is now well pleasing to the blessed gods that the wise Odysseus should return to his own home, let us send forth Hermes, the messenger Argeiphontes, to the isle Ogygia that with all speed he may declare to the fair tressed nymph our fixed resolve, even the return of Odysseus of the steadfast heart, that he may come home. But, as for me, I will go to Ithaca, that I may the more arouse his son, and set courage in his heart to call to an assembly the long haired Achaeans, and speak out his word to all the wooers, who are ever slaying his thronging sheep and his crooked horned gait. And I will guide him to Sparta and to sandy Pylos, to seek tidings of the return of his dear father, if happy he may hear of it, that good report may be his among men."

[1] [illegible] word of uncertain etymology. The rendering given above comes to it [illegible] Or we understand it as referring to the crumpled horns of cattle, or treat it as virtual [illegible] ment to succeed. The ancients took the word to mean "hook."

Ὣς εἰποῦσ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,
ἀμβρόσια χρύσεια, τά μιν φέρον ἠμὲν ἐφ' ὑγρὴν
ἠδ' ἐπ' ἀπείρονα γαῖαν ἅμα πνοιῇς ἀνέμοιο·
εἵλετο δ' ἐλείμον ἔγχος, ἀκαχμένον ὀξέϊ χαλκῷ,
βριθὺ μέγα στιβαρόν, τῷ δαμνᾷ στίχας ἀνδρῶν 100
ἡρώων, τοισίν τε κοτέσσεται ὀβριμοπάτρη.
βῆ δὲ κατ' Οὐλύμποιο κάρηνα νιφόεντα,
στῆ δ' Ἰθάκης ἐνὶ δῆμῳ ἐπὶ προθύροις Ὀδυσῆος,
οὐδοῦ ἐπ' αὐλείου· πάλαμῃ δ' ἔχε χάλκεον ἔγχος,
εἰδομένη ξείνῳ, Ταφίων ἡγητορι Μέντῃ 105
εὗρε δ' ἄρα μνηστῆρας ἀγηνορέας, οἱ μὲν ἔπειτα
πρόσθε δόων πρόπαροιθε θύρας θυμῶν ἐπέρωσιν
ἥμενοι ἐν δινοῖσι βοῶν, οἷς δαίετο αὐτώ·
κήρυκες δ' αὐτοῖσι καὶ ὀτρηροὶ θεράποντες
οἱ μὲν οἶνον ἐμίσγον ἐν κρητῆρσι καὶ ὕδωρ, 110
οἱ δ' αὖτε σπογγοῖσι πολυτρήτοισι τραπέζας
νίζον καὶ πρότιθεν, τοὶ δὲ κρέα πολλὰ δατεῦντο.
Τὴν δὲ πολὺ πρώτοι ἴδε Τηλέμαχος θεοειδής,
ἧστο γὰρ ἐν μνηστῆρσι φίλον τετιημένος ἦτορ,
ὄψε μνησάμενος πατρὸς ἀέθλου ἐνὶ φρεσίν, εἴ ποθεν ἐλθὼν 115
μνηστῆρας τοὺς μὲν σκεδάσειν κατὰ δώματα θείη,
τιμὴν δ' αὖτος ἔχοι καὶ δώματα·[1] οἶσιν ἀνάσσοι.
τὰ φρονέων, μνηστῆρας μετ' μνῶστ, εἶσε δ' Ἀθήνην.
βῆ δ' ἰθὺς προθύροιο, νεμεσσήθη δ' ἐνὶ θυμῷ

[1] Aristarchus rejected lines 97–101.
[2] δώματα = ἀνάκτορα.

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[1] δαίδεται, like δαίεται, δάϊστο, and even δάϊστο (iv. 79), may be used of inanimate things. Some assume that the word has perhaps no connection with *δαΐς*, and means merely "fragrant" (see note, 164).

So she spoke, and bound beneath her feet her beautiful sandals immortal, golden, which were wont to bear her like wind over the waters of the sea and over the boundless land with the breath of the wind. And she took her mighty spear, tipped with sharp bronze, heavy and huge and strong, wherewith she vanquishes the ranks of men of warriors, with whom she is wroth, she the daughter of the mighty sire. Then she went darting down from the heights of Olympus, and soon her stand in the land of Ithaca at the outer gate of Odysseus, on the threshold of the court. In her hand she held the spear of bronze and she was in the likeness of a stranger, Mentes, the leader of the Taphians. There she found the proud wooers. They were taking their pleasure at draughts in front of the doors, sitting on the hides of oxen which they themselves had slain, and of the horses[1] and busy squires, some were mixing wine and water for them in bowls, others again were washing the tables with porous sponges and setting them forth, while still others were cutting out meats in abundance.

Her the godlike Telemachus was for the first to see, for he was sitting among the wooers, and at heart seeing in thought his noble father should he peradventure come from somewhere and make a scattering of the wooers in the palace and himself win honour and rule over his own house. As he thought of these things, sitting among the wooers, he beheld Athena, and he went straight to the outer door, for in his heart he counted it shame that a stranger

[1] It has seemed better to render the word *dmoi* uniformly by "horses" although the more right range from "horses" in better sense to "page" or "henchman" in humble performing job in the palace.

ξεινον δηθὰ θύρῃσιν ἐφεστάμεν· ἐγγύθι δὲ στὰς 120
χεῖρ' ἧς δεξιτερὴν καὶ ἑδέξατο χάλκεον ἔγχος,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα
"Χαῖρε, ξεῖνε, παρ' ἐμοὶ φίλησεαι· αὐτὰρ ἔπειτα
δείπνου πασσάμενος μυθήσεαι ὅττι σε χρή."
Ὣς εἰπὼν ἡγεῖτ', ἡ δ' ἕσπετο Παλλὰς Ἀθήνη. 125
οἱ δ' ὅτε δὴ ῥ' ἐντοσθεν ἔσαν δόμου ὑψηλοῖο,
ἔγχος μὲν ῥ' ἔστησε φέρων πρὸς κίονα μακρὴν
δουροδόκης ἐντοσθεν ἐυξέου, ἔνθα περ ἄλλα
ἔγχε' Ὀδυσσῆος τηλεσιφόρου ἵστατο πολλά,
αὐτὴν δ' ἐς θρόνον εἷσεν ἄγων, ὑπὸ λίτα πέτασσας, 130
καλὸν δαιδάλεον· ὑπὸ δὲ θρῆνυς ποσὶν ἦεν.
παρ δ' αὐτὸς κλισμοῦ θέτο ποικίλον, ἑκτόθεν ἄλλων
μνηστήρων, μὴ ξεῖνος ἀνιηθείς ὀρυμαγδῷ
δεῖπνῳ ἀδήσειεν, ὑπερφιάλοισι μετελθών,
ἠδ' ἵνα μιν περὶ πατρὸς ἀποιχομένοιο ἕροιτο. 135
χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
καλῇ χρυσείῃ, ὑπὲρ ἀργυρέοιο λέβητος,
νίψασθαι· παρὰ δὲ ξεστὴν ἐτανύσσατο τράπεζαν.
σῖτον δ' αἰδοίη ταμίη παρέθηκε φέρουσα,
εἴδατα πολλ' ἐπιθεῖσα, χαριζομένη παρεοῦσιν· 140
δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν ἀείρας
παντοίων, παρὰ δὲ σφι τίθει χρυσεία κυπέλλα·
κῆρυξ δ' αὐτοῖσιν θαμὰ ἐπῴχετο οἰνοχοεύων.
Ἐκ δ' ἦλθον μνηστῆρες ἀγήνορες· οἱ μὲν ἔπειτα
ἑξείης ἕζοντο κατὰ κλισμούς τε θρόνους τε, 145
τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,

* The words are picturesquely thought of as winging their way from the speaker to the person addressed. cf. ἔπεα, of an unspoken word, in κτλ. 87, and elsewhere.

should stand long at the gates. So drawing near, he clasped her right hand and took from her the spear of bronze, and he spake, and addressed her with winged words:[1]

"Hail, stranger, in our house thou shalt first enjoy entertainment, and then when thou hast tasted food thou shalt tell of what thou hast need."

So saying, he led the way, and Pallas Athene followed. And when they were within the lofty house, he bore the spear and set it against a lofty pillar in a polished spear-rack, where were set many spears besides, even those of Odysseus of the steadfast heart. Athene herself he led and seated on a chair, spreading a linen cloth beneath—a beautiful chair richly wrought; and below was a footstool for the feet. Beside it he placed for himself an inlaid seat, apart from the others the wooers, lest the stranger vexed by their din should loathe the meal, seeing that he was in the company of overweening men, and also that he might ask him about his father that was gone. Then a handmaid brought water for the hands in a fair pitcher of gold and poured it over a silver basin for them to wash, and beside them drew up a polished table. And the grave housewife bring it and set before them bread, and thereto dainties in abundance, giving freely of her store. And a carver lifted up and placed before them platters of all manner of meats, and set by them golden goblets, while a herald ever waited to and fro pouring them wine.

Then in came the proud wooers, and thereafter sat them down in rows on chairs and high seats. Heralds poured water over their hands, and maid-

[1] Perhaps "servant."

εἴτεα δὲ δμῳαὶ παρεκήρεον ἐν κανέοισιν,
κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο.
οἱ δ' ἐπ' ἀνειμαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον,
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο 150
μνηστῆρες, τοῖσιν μὲν ἐνὶ φρεσὶν ἄλλα μεμήλει,
μολπή τ' ὀρχηστύς τε· τὰ γὰρ τ' ἀναθήματα δαιτός·
κῆρυξ δ' ἐν χερσὶν κίθαριν περικάλλεα θῆκεν
Φήμιος, ὃς ῥ' ἤειδε παρὰ μνηστῆρσιν ἀναγκῇ.
ἣ τοι ὁ φορμίζων ἀνεβάλλετο καλὸν ἀοιδήν. 155
Αὐτὰρ Τηλέμαχος προσέφη γλαυκῶπιν Ἀθήνην,
ἀγχι σχὼν κεφαλήν, ἵνα μὴ πευθοίατο οἱ ἄλλοι·
" Ξεῖνε φίλ', ἦ καὶ μοι νημερτέα τόσσα νοήσεις,
τοῦτόν νυν μὲν ταῦτα μέλει, πόσις τε καὶ ἀοιδή,
ῥεῖ', ἐπεὶ ἀλλότριον βίοτον νηποινοῖ ἔδουσιν, 160
ἀνέρος, οὗ δὴ τοῦ λείψ' ὀστέα πυθέσθαι ἐμεῖο
κεῖμαι ἐπ' ἠπείρου, ἢ εἰν ἁλὶ κύμα κυλίνδει,
οἱ κείνου γ' Ἰθάκηνδε ἰδοίατο νοστήσαντα,
πάντες κ' ἀρησαίατ' ἐλαφρότεροι ποδὸς εἶναι
ἢ ἀφνειότεροι χρυσοῦ τε ἐσθλοῦ τε. 165
νῦν δ' ἐμὲ δὴ ἀπόλεσε κακὸν μόρον, οὐδέ τι θυμῷ
θαλπωρή,[1] *εἰ περ τις ἐπιγθονίων ἀνθρώπων*
φησὶν ἐλευσέσθαι· τοῦ δ' ὤλετο νόστιμον ἦμαρ.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως καταλέξον·
τίς, πόθεν εἰς ἀνδρῶν, ποθὶ τοι πόλις ἠδὲ τοκῆες, 170
ἐπποίῃ τ' ἐπὶ νῆος ἀφίκεο· πῶς δέ σε ναῦται
ἤγαγον εἰς Ἰθάκην, τινες δμῳαὶ εὐχετόωντο;
οὐ μὲν γὰρ τί σε πεζὸν ὀιόμεθ' ἐνθάδ' ἱκέσθαι·
καί μοι τοῦτ' ἀγόρευσον ἀληθέα, ὄφρ' ἐν εἰδῶ,
ἠέ νεον μεθίεσαι ἢ καὶ πατρώιος ἐσσι· 175

[1] θαλπωρή: θλιπερή.

servants heaped by them bread in baskets and meat heaped the mixing bowl full of drink, and they put forth their hands to the good cheer lying ready before them. Now after the wooers had put from them the desire of food and drink, their hearts turned to other things, to song and to dance, for these things are the crown of a feast. And a herald put the beautiful lyre in the hands of Phemius, who sang perforce among the wooers, and he struck the chords in prelude[1] to his sweet song.

But Telemachus spoke to flashing-eyed Athene, bending his head close, that the others might not hear: "Dear stranger, will thou be wroth with me for the word that I shall say? These men care for things like these, the lyre and song, full easily seeing that without atonement they devour the livelihood of another, of a man whose white bones it may be, rot in the rain as they lie upon the mainland, or the wave toss them in the sea. Were they to see him returned to Ithaca, they would all pray to be on fleet of foot, rather than richer in gold and in raiment. But now he has thus perished by an evil doom, nor for us is there any comfort, no, not though any one of men upon the earth should say that he will come, gone is the day of his returning. But come, tell me this, and declare it truly. Who art thou among men, and from whence? Where is thy city and where thy parents? On what manner of ship didst thou come, and how did sailors bring thee to Ithaca? Who did they declare themselves to be? For neither, methinks, didst thou come hither on foot. And tell me this also truly, that I may know full well, whether this is thy first coming hither, or whether thou art

[1] Or, *bedecked* may be used of the voice: "so he struck the chords, and lifted up his voice in sweet song."

ξεῖνος, ἐπεὶ πολλοὶ ἶσαν ἀνέρες ἡμέτερον δῶ
ἄλλοι, ἐπεὶ καὶ κεῖνος ἐπιστροφος ἦν ἀνθρώπων."
Τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·
"Τοιγὰρ ἐγώ τοι ταῦτα μάλ' ἀτρεκέως ἀγορεύσω.
Μέντης Ἀγχιάλοιο δαΐφρονος εὔχομαι εἶναι 180
υἱός, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσω.
νῦν δ' ὧδε ξὺν νηῒ κατηλύθομεν ἠδ' ἐτάροισιν
πλέων ἐπὶ οἴνοπα πόντον ἐπ' ἀλλοθρόους ἀνθρώπους,
ἐς Τεμέσην μετὰ χαλκόν, ἄγω δ' αἴθωνα σίδηρον.
νηῦς δέ μοι ἠδ' ἕστηκεν ἐπ' ἀγροῦ νοσφὶ πόληος, 185
ἐν λιμένι Ῥείθρῳ ὑπὸ Νηΐῳ ὑλήεντι.
ξεῖνοι δ' ἀλλήλων πατρώιοι εὐχόμεθ' εἶναι
ἐξ ἀρχῆς, εἰ πέρ τε γέροντ' εἰρήαι ἐπελθὼν
Λαερτιάδην ἥρωα, τὸν οὐκέτι φασὶ πόλινδε
ἔρχεσθ', ἀλλ' ἀπάνευθεν ἐπ' ἀγροῦ πήματα πάσχειν 190
γρηῒ σὺν ἀμφιπόλῳ, ἥ οἱ βρώσιν τε πόσιν τε
παρτιθεῖ, εὖτ' ἂν μιν καμάτος κατὰ γυῖα λείβησιν
ἑρπύζοντ' ἀνὰ γουνὸν ἀλωῆς οἰνοπέδοιο.
νῦν δ' ἦλθον· δὴ γὰρ μιν ἔφαντ' ἐπιδήμιον εἶναι,
σὸν πατέρ'· ἀλλά νυ τόν γε θεοὶ βλάπτουσι κελεύθου.
οὐ γὰρ πω τέθνηκεν ἐπὶ χθονὶ δῖος Ὀδυσσεύς, 195
ἀλλ' ἔτι που ζωὸς κατερύκεται εὐρέι πόντῳ
νήσῳ ἐν ἀμφιρύτῃ, χαλεποὶ δέ μιν ἀνδρες ἔχουσιν
ἄγριοι, οἵ ῥα κεῖνον ἐρυκανόωσ' ἄέκοντα.
αὐτὰρ νῦν τοι ἐγὼ μαντεύσομαι, ὡς ἐπὶ θυμῷ 200
ἀθάνατοι βάλλουσι καὶ ὡς τελέεσθαι οἴω,
οὔτε τι μαντήιος ἐὼν οὔτ' οἰωνῶν πάρα εἰδώς.

indeed a friend of my father's house. For many were the men who came to our house as strangers, since he too had gone to and fro among men.

Then the goddess, flashing-eyed, Athene answered him: "I will tell you of a truth all I frankly hope, then you shall declare that I am Mentes, the son of wise Anchialus, and I am lord over the oar-loving Taphians. And now have I put in here on this errand, with ship and crew, voyaging over the wine-dark sea to men of strange speech, on my way to Temese for copper, and I bring with me shining iron. My ship I have moored beside the fields away from the city, in the harbour of Rheithron, under wooded Neion. Friends of one another do we deem ourselves to be, even as our fathers were friends from of old. Nay, if thou wilt, go and ask the old warrior Laertes, who, they say, comes no more to the city, but alas in the far distance seems attended by an aged woman as his handmaid, who sets before him food and drink, after weariness has laid hold of his limbs, as he creeps along the slope of his vineyard. Yet. And now am I come, for of a truth men said that he thy father was among his people, but lo, the gods are thwarting him of his return. For not yet has godly Odysseus perished on the earth, but still I ween he lives and is held back on the broad sea in a sea-girt isle, and evil men keep him, a savage foe, that constrain him, hapless, against his will. Nay, I will now prophesy to thee as the immortals put it in my heart, and as I think it will be brought to pass, though I am in no wise a soothsayer nor one versed in the

[1] Or *Taphians* may mean, as the ancients took it, "people who are [illegible] and adventurous," "one that [illegible] men and [illegible] to man." [illegible]

οὐ τοι ἔτι δηρὸν γε φίλῃ ἄνευ κατιόντος αἴης
ἔσεται, οὐδ' εἰ περ τε σιδήρεα δεσμὰ δέχοιτο·
φράσσεται ἄν σε νεῆνις, ἐπεὶ πολυμηχανός ἐστιν. 200
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως καταλέξον,
εἰ δὴ ἐξ αἰτοῖο τόσον πάις εἰς Ὀδυσῆος
εἰμι μετ' ἀφθίτους τε καὶ ἄμμορα κάλλεϊ δῖον
ἔμμεν, ἐπεὶ θαμὰ τοῖον ἀμειψάμεθ' ἀλλήλοισιν,
πρὶν γε τόν δὴ Τροίηνδε ἀναβήμεναι, ἔνθα περ ἄλλοι 210
Ἀργεῖοι τε ἄριστοι ἐΐσαν πολέμῳ ἐν ὀμοκλῇ·
ἐκ τοῦ δ' οὔτ' Ὀδυσῆα ἐγὼν ἴδον οὔτ' ἄμ' ἑταίρῳ.

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Τοιγὰρ ἐγὼν τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
μήτηρ μὲν τό μοι φῆσι τοῦ ἔμμεναι, αὐτὰρ ἐγώ γε 215
οὐκ οἶδ· οὐ γὰρ πώ τις ἑοῦ γόνου αὐτὸς ἀνέγνω·
εἰ δὴ ἐγὼ γ' ἔβαλόν μιν ἀμάρτιον ἐν τῷ ἐμῷ οἴκῳ,
ἦ τοι ὅγ' ἐστὶ φίλος μάκαρος νόος τοῦ ἐμείο·
νῦν δ' ἂν ἀνστρέψειε γένος θνητῶν ἀνθρώπων,
τοὔνεκ' ἂν φαίη γενέσθαι, ἐπεὶ οὔ μοι τοῦτ' ἀρέσκει." 220

Τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·
"Οὐ μὲν τοι γενεήν γε θεοὶ νεμεσῶν ἐνίσπω
θνητοῖς, ἐπεὶ σέ γε τοῖον ἐγείνατο Πηνελόπεια.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως καταλέξον·
τίς δαὶς, τίς δὲ δμῶες οἱ δεῦρο τε σῷ χρόνῳ, 225
οἷαπερ ἐν γαίῃ, ἐπεὶ οὐκ ἔμπεδον τόδε γ' ἔστιν
δόξε τί μοι ἐλθόντες ἐπιφάλαιν δαιτυμόνες
δαιτυσθαι κατὰ δῶμα· ὑπερφιάλως δὲ τοιοῦτοι
εἴεν πολλ' ἄρνυν, δὲ τοι πάντοτε μὲν μετέλθοι."

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα· 230

signs of birds. Not much longer shall he be absent from his dear native land, no, not though bonds of iron hold him. He will contrive a way to return, for he is a man of many devices. But come, tell me this and declare it truly, whether indeed, tall as thou art, thou art the son of Odysseus himself. Wondrously like his are thy head and beautiful eyes, for full often did we consort with one another before he embarked for the land of Troy, with whom others, too, the bravest of the Argives, went in their hollow ships. But since that day neither have I seen Odysseus nor he me.

Then wise Telemachus answered her: "Therefore of a truth, stranger, will I frankly tell thee all. My mother says that I am his child, but I know not, for never yet did any man of himself know his own parentage. Ah, would that I had been the son of some happy man, whom old age overtook among his own possessions. But now of him who was the most ill-fated of mortals men say that I am sprung, since thou asketh me of this."

Then the goddess, flashing-eyed Athene, answered him: "Surely, then, no nameless lineage have the gods appointed for thee in time to come, seeing that Penelope bare thee such as thou art. But come, tell me this and declare it truly: What feast, what throng is this? What need hast thou of it? Is it a drinking bout, or a wedding feast? For this plainly is no meal to which each brings his portion, with such outrage and overweening do they seem to me to be feasting in thy halls. Angered would a man be at seeing all these shameful acts, any man of sense who should come among them."

Then wise Telemachus answered her: "Stranger,

"Ξεῖν', ἐπεὶ ἦρ δὴ ταῦτά γ' ἀνείρεαι ἠδὲ μεταλλᾷς,
μέλλον μὲν ποτε οἶκος δδ' ἀφνειὸς καὶ ἀμύμων
ἔμμεναι, ὄφρ' ἔτι κεῖνος ἀνὴρ ἐπιδήμιος ἦεν·
νῦν δ' ἄτιμος ἐβόλοντο θεοὶ κακὰ μητιόωντες,
οἵ κεῖνον μὲν ἄιστον ἐποιήσαν περὶ πάντων
ἀνθρώπων, ἐπεὶ οὔ κε θανόντι περ ὧδ' ἀπαχοίμην,
εἰ μετὰ οἷς ἑτάροισι δάμη Τρώων ἐνὶ δήμῳ,
ἠὲ φίλων ἐν χερσίν, ἐπεὶ πολέμου τολύπευσεν,
τῷ κέν οἱ τύμβον μὲν ἐποίησαν Παναχαιοί,
ἠδέ κε καὶ ᾧ παιδὶ μέγα κλέος ἤρατ' ὀπίσσω.
νῦν δέ μιν ἁρπυῖαι ἀνήρπαψαντο·
οἴχετ' ἄιστος ἄπυστος, ἐμοὶ δ' ὀδύνας τε γόους τε
κάλλιπεν· οὐδέ τι κείνου ὀδυρόμενος στενάχιζω
οἶον, ἐπεί νύ μοι ἄλλα θεοὶ κακὰ κηδε' ἐπέτυξαν.
ὅσσοι γὰρ νήσοισιν ἐπικρατέουσιν ἄριστοι,
Δουλιχίῳ τε Σάμῃ τε καὶ ὑλήεντι Ζακύνθῳ,
ἠδ' ὅσσοι πρανέες Ἰθάκην κατὰ κοιρανέουσιν,
τόσσοι μητέρ' ἐμὴν μνώονται, τρύχουσι δὲ οἶκον.
ἡ δ' οὔτ' ἀρνεῖται στυγερὸν γάμον οἴτε τελευτὴν
ποιῆσαι δύναται· τοὶ δὲ φθινύθουσιν ἔδοντες
οἶκον ἐμόν· τάχα δή με διαπρήσουσι καὶ αὐτόν."

Τὸν δ' ἐπαλαστήσασα προσηνὺδα Παλλὰς Ἀθήνη·
"Ὦ πόποι, ἦ δὴ πολλὸν ἀπεχόμενον Ὀδυσῆος
δεύῃ, ὃ κε μνηστῆρσιν ἀναιδέσι χεῖρας ἐφείη.
εἰ γὰρ νῦν ἐλθὼν δόμου ἐν πρώτῃσι θύρῃσι
σταίη, ἔχων κῆλόν τε καὶ ἀσπίδα καὶ δύο δοῦρε,

since indeed thou dost ask and question me of this, our house once bade fair to be rich and honourable, so long as that man was still among his people. But now the gods have willed otherwise in their evil devising, seeing that they have caused him to pass from sight as they have no other man. For I should not so grieve for his death, if he had been slain among his comrades in the land of the Trojans, or had died in the arms of his friends, when he had wound up the skein of war. Then would the whole host of the Achaeans have made him a tomb, and for his son too he would have won great glory in days to come. But as it is the spirits of the storm[1] have swept him away and left no tidings; he is gone out of sight, out of hearing, and for me he has left anguish and weeping; nor do I in any wise mourn and wail for him alone, seeing that the gods have brought upon me other sore troubles. For all the princes who hold sway over the islands—Dulichium and Same and wooded Zacynthus, and those who hold it over rocky Ithaca, all these woo my mother and lay waste my house. And she neither refuses the hateful marriage, nor is she able to make an end, but they with feasting consume my substance, ere long they will bring me too to ruin.

Then stirred to anger Pallas Athene spoke to him: "Out on it! Thou hast of a truth sore need of Odysseus, that he come, that he might put forth his hands upon the shameless wooers. Would that he might come now and take his stand at the outer gate of the house, with helmet and shield and two spears,

[1] The Greek, or "gusty ones", are a Homer person and storm winds, see Iliad 23.315 and Iliad 16.168. They have nothing in common with Virgil's Harpies, Aen. 3.216 ff.

[illegible]

[illegible]

[illegible]

such a man as he was when I first saw him in our house drinking and making merry, on his way back from Ephyre, from the house of Ilus, son of Mermerus. For thither, too, went Odysseus in his swift ship in search of a deadly drug, that he might have wherewith to smear his bronze-tipped arrows, yet Ilus gave it not to him, for he stood in awe of the gods that are forever, but my father gave it, for he loved him strangely dear. Would, I say, that in such strength Odysseus might come amongst the wooers, then should they all find swift destruction and bitterness in their wooing. Yet these things verily is on the knees of the gods, whether he shall return and wreak vengeance in his house or whether he shall not, but for thyself, I bid thee take thought how thou mayest thrust forth the wooers from the hall. Come now, give ear, and hearken to my words. On the morrow call to an assembly the Achaean lords, and speak out thy word to all, and let the gods be thy witnesses. As for the wooers, bid them scatter, each to his own, and for thy mother, if her heart bids her marry, let her go back to the hall of her mighty father and there they will prepare a wedding feast and make ready the gifts[1] for many—aye all that should follow after a well-loved daughter. And to thyself will I give wise counsel, if thou wilt hearken. Man with twenty rowers the best ship thou hast, and go to seek tidings of thy father, that has long been gone, if happy any mortal may tell

[1] but we must still think of the gifts as brought by the wooers, even though they were [illegible] given to the bride by her parents. [illegible] many scholars [illegible] [illegible] and take [illegible] of the wooers, not of the kinsfolk of Penelope.

[illegible]

[illegible]

[illegible]

thee, or thou mayest hear a voice from Zeus, which oftenest brings tidings to men. First go to Pylos and question goodly Nestor, and from thence to Sparta to fair haired Menelaus, for he was the last to reach home of the brazen coated Achaeans. If so be thou shalt hear that thy father is alive and coming home, then verily though thou art sore afflicted thou couldst endure for yet a year. But if thou shalt hear that he is dead and gone, then return to thy dear native land and heap up a mound for him, and over it pay funeral rites, full many as is due, and give thy mother to a husband. Then when thou hast done all this and brought it to an end, thereafter take thought in mind and heart how thou mayest slay the wooers in thy house whether by guile or openly, for it beseems thee not to practise childishness, since thou art no longer of such an age. Or hast thou not heard what fame the goodly Orestes won among all mankind when he slew his father's murderer, the guileful Aegisthus, for that he slew his glorious father? Thou too, my friend, for I see that thou art comely and tall, be thou valiant that many an one of men yet to be born may praise thee. But now I will go down to my swift ship and my comrades, who, methinks, are chafing much at waiting for me. For thyself, give heed and have regard to my words."

Then wise Telemachus answered her: "Stranger, in truth thou speakest these things with kindly thought, as a father to his son, and never will I forget them. But come now, tarry eager though thou art to be gone, in order that when thou hast bathed and satisfied thy heart to the full thou mayest go to thy ship glad in spirit, and bearing a gift worthy

τιμήσω μάλα πολλά· σὺ δ' τοι σκηπτοῦχε δίκαιον
δῶ δόμεν· οἶδα φίλον βίον βεβρωθέντα δίκαιον."

Τὸν δ' ἀμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
"Μή σ' ἔτι τόν γε κόμιζε, κελαινεφὲς τόν τε ἄνωγε 315
δώρον δ' ἔστω οἱ μὲν δόμεν φίλον ἔστω ἄνωγε
αὐτὸν ἀναγκαίοιο δόμεν οὐ γὰρ φρόνιμόν ἐστιν,
οὐδὲ μάλα πολλὸν ἄνω· οὐδ' ἐξίσω ἔστιν ἀμείβειν."

Ἦ ῥα καὶ ἐς ἠέρα πάντα γλαυκῶπις Ἀθήνη,
δῦνε δ' ἐς οὐρανὸν ἐξαῦτις· τῷ δ' ἐν θυμῷ 320
θῆκε μένος καὶ θάρσος· ὑπεμνήσθη τε ἑ πατρὸς
μᾶλλον ἐν ᾗ τὸ πάροιθεν· ἄρα δὲ φρεσὶ ἧς ὑπόμνησις
θαυμάζων κατὰ θυμὸν· ἔκιεν γὰρ θεὸν εἶναι·
αὐτίκα δὲ μνηστῆρας ἐπεφήσατο δῖος ἀγαυός·

Τοὺς δ' ἀνέοντ' ἀνέα πρόκαθεν ἐν δὲ σταθμῷ 325
ἥμενον ἀμφίστορον· ὁ δ' Ἀγήνορος υἱὸς ἄνασσε
λοιγὸν ἐν δὲ Τρόπῳ ἀνεμώλιον ἤλασε Παλλὰς Ἀθήνη,
τοὺς δ' ἐπεμυκάσθην φίλοι ἀνέρες ἔντεα δαΐων·
ἀμφὶ δ' Ἰθακήσιοι, περίφρων Πηνελόπεια
ἑστήκεσαν δ' ἀνέμοιο κατείβετο εἰν ἀγορήν· 330
οὐδ' εἰν, ἔνθ' ἄρα τῇ γε καὶ ἀμφίστορε δῖ' ἐνέποντο.
ἡ δ' ἄρ' ἐν μνηστῆρας ἀφίκετο δῖα γυναῖκων,
στῆ ῥα παρὰ σταθμὸν τεταμὼν κυνέῃ ἐπιβάσιμον,
ἄντα παρειάων ἐχέφρων λευκῇ ἐπιβάσιμον
ἀμφοτέρῃ δ' ἄρα οἱ ἑκάτερθε δμῳαὶ ἐπέβαν· 335
ἐκλάγξαν δ' ἄρα τε πρὸς μνηστῆρας ὄμματα καλά·

"Φῆμις, τοῦ δὴ μάλα πολλὰ βροτοὶ ἀλεγεινὰ εἴδεα,
ἔρχ' ἐπ' ἐμοὶ τε θεοί τε, τά τε οἰκία πάντα δόμοιο

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[1] ἀνέοντ' is probably a mist. pl. with the force of an adverb, and means simply "upward." Aristarchus took it as

and very beautiful, which shall be to thee an heirloom from me, even such a gift as dear friends give to friends."

Then the goddess, flashing-eyed Athene, answered him: "Stay me now no longer, when I am eager to be gone, and whatsoever gift thy heart bids thee give me, give it when I come back, to bear to my home, choosing a right beautiful one; it shall bring thee its worth in return."

So spoke the goddess, flashing-eyed Athene, and departed, flying upward[1] as a bird; and in his heart she put strength and courage, and made him think of his father even more than aforetime. And in his mind he marked her and marvelled, for he deemed that she was a god; and straightway he went among the wooers, a godlike man.

For them the famous minstrel was singing, and they sat in silence listening; and he sang of the return of the Achaeans—the woeful return from Troy which Pallas Athene laid upon them. And from her upper chamber the daughter of Icarius, wise Penelope, heard his wondrous song; and she went down the high stairway from her chamber, not alone, for two handmaids attended her. Now when the fair lady had come to the wooers, she stood by the doorpost of the well-built hall, holding before her face her shining veil, and a faithful handmaid stood on either side of her. Then she burst into tears, and spoke to the divine minstrel:

"Phemius, many other things thou knowest to charm mortals, deeds of men and gods which min-

[1] Or, "as a bird." Others give it the meaning "upward," and still others render "through the opening (door) in the roof."

[illegible]

[illegible]

[illegible]

streets make famous. Sing them one of those, as thou sittest here, and let them drink their wine in silence. But cease from this woeful song which ever harrows the heart in my breast, for upon me above all women has come a sorrow not to be forgotten. So dear a head do I ever remember with yearning, even my husband, whose fame is wide through Hellas and mid-Argos."[1]

Then wise Telemachus answered her: "My mother, why dost thou begrudge the good minstrel to give pleasure in whatever way his heart is moved? It is not minstrels that are to blame, but Zeus, I ween, is to blame, who gives to men that live by bread,[2] to each one as he will. With this man no one can be wroth if he sings of the evil doom of the Danaans, for men praise that song the most which comes the newest to their ears. For thyself let thy heart and your endure to listen, for not Odysseus alone lost in Troy the day of his return, but many others likewise perished. Nay, go to thy chamber and busy thyself with thine own tasks, the loom and the distaff, and bid thy handmaids ply their tasks; but speech shall be for men, for all, but most of all for me, since mine is the authority in the house."

She then, seized with wonder, went back to her chamber, for she laid to heart the wise saying of her son. Up to her upper chamber she went with her handmaids, and then bewailed Odysseus, her dear husband, until flashing-eyed Athene cast sweet sleep upon her eyelids.

[1] The phrase probably means no more than "throughout the length and breadth of Greece."

[2] Or, as some render, "that live by bread," and shall others "gain gaining."

μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρα σκιόεντα, 365
πάντες δ' ἠρήσαντο παραὶ λεχέεσσι κλιθῆναι.
τοῖσι δὲ Τηλέμαχος πεπνυμένος ἤρχετο μύθων·
"μητρὸς ἐμῆς μνηστῆρες ὑπέρβιον ὕβριν ἔχοντες,
νῦν μὲν δαινύμενοι τερπώμεθα, μηδὲ βοητὺς
ἔστω, ἐπεὶ τόδε καλὸν ἀκουέμεν ἐστὶν ἀοιδοῦ 370
τοιοῦδ' οἷος ὅδ' ἐστί, θεοῖς ἐναλίγκιος αὐδήν.
ἠῶθεν δ' ἀγορήνδε καθεζώμεσθα κιόντες
πάντες, ἵν' ὕμιν μῦθον ἀπηλεγέως ἀποείπω,
ἐξιέναι μεγάρων· ἄλλας δ' ἀλεγύνετε δαῖτας,
ὑμὰ κτήματ' ἔδοντες, ἀμειβόμενοι κατὰ οἴκους. 375
εἰ δ' ὕμιν δοκέει τόδε λωΐτερον καὶ ἄμεινον
ἔμμεναι, ἀνδρὸς ἑνὸς βίοτον νήποινον ὀλέσθαι,
κείρετ'· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἐόντας,
αἴ κέ ποθι Ζεὺς δῷσι παλίντιτα ἔργα γενέσθαι·
νήποινοί κεν ἔπειτα δόμων ἔντοσθεν ὄλοισθε." 380
ὣς ἔφαθ', οἳ δ' ἄρα πάντες ὀδὰξ ἐν χείλεσι φύντες
Τηλέμαχον θαύμαζον, ὃ θαρσαλέως ἀγόρευε.
τὸν δ' αὖτ' Ἀντίνοος προσέφη, Εὐπείθεος υἱός·
"Τηλέμαχ', ἦ μάλα δή σε διδάσκουσιν θεοὶ αὐτοὶ
ὑψαγόρην τ' ἔμεναι καὶ θαρσαλέως ἀγορεύειν· 385
μὴ σέ γ' ἐν ἀμφιάλῳ Ἰθάκῃ βασιλῆα Κρονίων
ποιήσειεν, ὅ τοι γενεῇ πατρώϊόν ἐστιν."
τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Ἀντίνο', [1] ἦ καί μοι νεμεσήσεαι ὅττι κεν εἴπω,
καὶ κεν τοῦτ' ἐθέλοιμι Διός γε διδόντος ἀρέσθαι. 390
ἦ φῂς τοῦτο κάκιστον ἐν ἀνθρώποισι τετύχθαι;
οὐ μὲν γάρ τι κακὸν βασιλευέμεν· αἶψά τέ οἱ δῶ

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[1] ἦ καὶ μοι νεμεσήσεαι: cf. [illegible], "even though thou be angry."

But the wooers broke into uproar throughout the shadowy hall, and all prayed, each that he might lie by her side. And among them was Telemachus was the first to speak:

"Wooers of my mother, overweening in your insolence, for the present let us make merry with feasting, but let there be no brawling; for this is a goodly thing, to listen to a minstrel such as this man is, like to the gods in voice. But in the morning let us go to the assembly and take our seats, one and all, that I may declare my word to you outright that you depart from these halls. Prepare you other feasts, eating your own substance and changing from house to house. But if this seems in your eyes to be a better and more profitable thing, that one man's livelihood should be ruined without atonement, waste ye it. But I will call upon the gods that are forever, if haply Zeus may grant that deeds of requital may be wrought. Without atonement, then, should ye perish within my halls."

So he spoke, and they all bit their lips and marvelled at Telemachus, for that he spoke boldly.

Then Antinous, son of Eupeithes, answered him: "Telemachus, verily the gods themselves are teaching thee to be a man of vaunting tongue, and to speak with boldness. May the son of Cronos never make thee king in sea-girt Ithaca, which thing is by birth thy heritage."

Then wise Telemachus answered him: "Antinous, wilt thou be wroth with me for the word that I shall say? Even this should I be glad to accept from the hand of Zeus. Thinkest thou indeed that this is the worst fate among men? Nay, it is no bad thing to be a king. Straightway one's house grows rich and

αφνειόν τε τέλεσσι καὶ τιμήεσσαν ἀνάσσει
ἀλλ' ἦ τοι βασιλῆος Ἀχαιῶν οὐ τόσ' ἀρούρας
πολλαὶ δ' ἀμφίαλοι Ἰθάκῃ νέμονται ἀρόται, νῆσος δὲ πάλη σε,
τῶν οὐ τις τοῦ ἔχουσιν, ἐπεὶ θανε δῖος Ὀδυσσεύς.
αὐτὰρ ἐγὼν οἴκοιο ἄνακτ' ἔσομαι ἠμὲν ἐμοῖο
καὶ δμῶας, οὓς μοι κτήσατο δῖος Ὀδυσσεύς."

Τὸν δ' αὖτ' Εὐρύμαχος Πηνελόπειος υἱὸς ἀνώγει·
"Τηλέμαχ' ἦ τοι ταῦτα θεοὶ ἐν γουνάσι θεῖτε,
ὅς τις ἐν ἀμφιάλῳ Ἰθάκῃ βασιλεύσει Ἀχαιῶν·
ἀστὰ δ' αὖτε ἔχοι καὶ ἐμῶν ἐν οἴκῳ ἄνασσοι,
μή τινα δ' ἄλλον ἀνὸ δῶ τινα σ' ἀλεώμενα θ' ἵππων
ἀστῶν' ἀποφαίνοι, Ἰθάκης ἔτι νειόθεν ἐλθών
ἀλλ' ἄγε νῦν σε, φέριστε, περὶ ξείνοιο ἐρέσθαι,
ἀντόθεν οἴκτ' ἀστὰ, τόσον δ' ἐξ εἴχεται οἶκος
γαίης, τοῦ δὲ τε οἱ γαῖα καὶ πατρὶς ἄρουρα.
τί τεν' ἀγγέλιον πατρὸς φέρω ἀρχομένοιο,
ἢ ἔτι αὖτ' χρόνοιο δεδεγμένος τοῦ ἱκάνω,
εἴ τε ἀναίξας ἄφαρ εἴχεται, οὐδ' ὑπεμείνω
γνώσεται· οὐ μὲν γὰρ τι κακῷ ἐπὶ οἶκον ἐνεῖκε."

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Εὐρύμαχ', ἦ τοι νοστὸς ἀπωλετο πατρὸς ἐμοῖο·
οὐ τόσ' ἀγγέλλω ἔτι νεῖσθαι, οἱ πόθεν ἔλθω,
οὔτε θεοπροπίας ἐμπάζομαι, ἥν τινα μήτηρ
ἐς μέγαρον καλέσασα θεοπροπίας ἐρέεινα.
ξείνος δ' οὗτος ἐμὸς πατρώιος ἐκ Τάφου ἔστιν,
Μέντης δ' Ἀγχιάλοιο δαΐφρονος εἴχεται εἶναι
υἱός· ἀτὰρ Ταφίοισι φιλήρετμοισιν ἀνάσσει."

Ὣς φάτο Τηλέμαχος, φρονέων δ' ἀθανάτους θεὸν ἔγνω.
Οἱ δ' αὖ ἐς ὀρχηστύν τε καὶ ἱμερόεσσαν ἀοιδὴν

emer I is held in greater honour. However, there are other kings of the Achaeans full many in rugged Ithaca, both young and old. One of these haply may have this place, since goodly Odysseus is dead. But I will be lord of our own house and of the slaves that goodly Odysseus won for me.

Then Eurymachus, son of Polybus, answered him: "Telemachus, this matter verily lies on the knees of the gods, who of the Achaeans shall be king in rugged Ithaca, but as for thy possessions, thou mayest keep them thyself and be lord in thine own house. Never may that man come who by violence and against thy will should wrest thy possessions from thee, while men yet live in Ithaca. But I am fain, good sir, to ask thee of the stranger, whence this man comes. Of what land does he declare himself to be? Where are his kinsmen and his native fields? Does he bring some tidings of thy father's coming, or came he hither in furtherance of some matter of his own? How he started up, and was strangely gone! Nor did he wait to be known, and yet he seemed no base man to look upon."

Then wise Telemachus answered him: "Eurymachus, surely my father's home-coming is lost and gone. No longer do I put trust in tidings whencesoever they may come, nor reck I of any prophecy which my mother haply may learn of a seer, when she has called him to the hall. But this stranger is a friend of my father's house from Taphos. He declares that he is Mentes, son of wise Anchialus, and he is lord over the oar-loving Taphians."

So spoke Telemachus, but in his heart he knew the immortal goddess.

Now the wooers turned to the dance and to glad-

τρεψάμενοι τέρποντο, μένος δ' ἐπὶ δεύτερον ἦλθεν,
τοῖσι δὲ τερπομένοισι μέλας ἐπὶ δεύτερος ἦλθε·
δὴ τότε κακκείοντες ἴδον αἰεροὺς ἑκάστοτε
Τηλέμαχος δ', ὅθι οἱ θάλαμος περικάλλεος αὐλῇ
ἐψηλὸς δεδμητο περικάστορι ἐν χώρῳ,
ἐνθ' ἔβη οἶος εὐνὴν πολλὰ φρεσὶ μερμηρίζων·
τῷ δ' ἄρ' ἐμ' αὐθομένας δαΐδας φέρε πεδνὰ ἰδυῖα
Εὐρυκλεία, Ὤπτου θυγάτηρ Πεισηνορίδαο,
τὴν ποτε Λαέρτης πριάτο κτεάτεσσιν ἑοῖσιν
πρωθ' ἔτι τ' ἐόντα, ἑκατόμβοια δ' ἐδόσαν,
ἴσα δέ μιν κέδνῃ ἀλόχῳ τίεν ἐν μεγάροισιν,
εὐνῇ δ' οὔ πω' ἔμικτο χολῳ δ' ἀλέεινε γυναικός·
ἥ οἱ ἐμ' αὐθομένας δαΐδας φέρε, καί ἑ μάλιστα
ἔμφασιν φίλεεσκε, καὶ ἔτρεφε τυτθὸν ἐοῦσα.
ἔιξεν δὲ θύρας θαλάμου πύκα πασσαλοῖσι,
ἕζετο δ' ἐν λέκτρῳ, μαλακὸν δ' ἐκδύνε χιτῶνα·
καὶ τόν μὲν γραῒ πυκιμηδέα ἔμβαλε χερσὶν,
ἣ μὲν τόν πτύξασα καὶ ἀσκήσασα χιτῶνα,
πασσάλῳ ἀγκρεμάσασα παρὰ τρητοῖσι λέχεσσι
βῆ β' ἴμεν ἐκ θαλάμοιο, θύρην δ' ἐπέρυσσε κορωνῇ
ἀργυρέῃ, ἐπὶ δὲ κληῖδ' ἐτάνυσσεν ἱμάντι.
ἐνθ' ὁ γε παννύχιος, κεκαλυμμένος οἴεος ἀκτῇ,
βουλεύε φρεσὶ ᾗσιν ὁδὸν τὴν πέφραδ' Ἀθήνη.

some song, and made them merry, and waited till evening should come; and as they made merry dark evening came upon them. Then they went, each man to his house to take their rest. But Telemachus, where his chamber was built in the beautiful court, high, in a place of wide outlook, thither went to his bed, pondering many things in mind; and with him, bearing blazing torches, went true-hearted Eurycleia, daughter of Ops, son of Peisenor. Her long ago Laertes had bought with his wealth, when she was in her first youth, and gave for her the price of twenty oxen, and he honoured her even as he honoured his faithful wife in his house, but he never lay with her in love, for he shunned the wrath of his wife. She it was who bore for Telemachus the blazing torches, for she of all the handmaids loved him most, and had nursed him when he was a child. He opened the doors of the well-built chamber, sat down on the bed, and took off his soft tunic and laid it in the wise old woman's hands. And she folded and smoothed the tunic and hung it on a peg beside the corded[1] bedstead, and then went forth from the chamber, drawing the door to by the silver handle, and driving the bolt home with the thong. So there, the night through, wrapped in a fleece of wool, he pondered in his mind upon the journey which Athene had shewn him.

[1] Possibly "mortised"; yet see xxiii. 201.

B

Ἦμοι δ' [illegible] Ἥμοι,
[illegible] ἐξ [illegible] Ὀλυμπος φίλος [illegible]
εἵματα [illegible], πορε δε ξ φος αξυ [illegible] ἄμω,
[illegible] δ' [illegible] [illegible] καλὰ [illegible],
[illegible] δε θαλαμοιο θυρ [illegible] ἀυτμ. 5
αἶψα δε [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] Ἀχαιων
[illegible] [illegible], τοι δ' [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible],
[illegible] [illegible] [illegible] [illegible] [illegible] 10
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Ἀθηνη,
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible], [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] 15
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] Οδυσῆ
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
Ἀντιφος [illegible] [illegible] [illegible] Κυκλωψ
[illegible] [illegible] [illegible] [illegible] [illegible] 20
[illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible],
Εὐρυνομος, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

[1] [illegible] [illegible] [illegible].
[2] [illegible] [illegible] [illegible].

BOOK II

Soon as early Dawn appeared, the rosy-fingered, up from his bed arose the dear son of Odysseus and put on his clothing. About his shoulder he slung his sharp sword, and beneath his shining feet bound his fair sandals, and went forth from his chamber like a god to look upon. Straightway he bade the clear voiced heralds to summon to the assembly the long-haired Achaeans. And the heralds made the summons, and the Achaeans assembled full quickly. Now when they were assembled and met together, Telemachus went his way to the place of assembly, holding in his hand a spear of bronze—not alone, for along with him two swift hounds followed, and wondrous was the grace that Athene shed upon him, and all the people marvelled at him as he came. But he sat down in his father's seat, and the elders gave place.

Then among them the lord Aegyptius was the first to speak, a man bowed with age and wise with wisdom unto him. Now he spoke, because his dear son had gone in the hollow ships to Ilios, famed for its horses, in the company of godlike Odysseus, even the warrior Antiphus. But him the savage Cyclops had slain in his hollow cave, and made of him his latest meal. Three others there were, one, Eurynomus, consorted with the wooers, and two ever kept

ἀλλ' οὐδ' ὃς τοῦ λήθετ' ἀδυρόμενος καὶ ἀχεύων.
τοῦ δ' γε δάκρυ χέων ἀγορήσατο καὶ μετέειπε·
"Κέκλυτε δὴ νῦν μευ, Ἰθακήσιοι, ὅττι κεν εἴπω· 25
οὔτε πω ἐξ ἡμετέρης ἀγορὴ γένετ' οὔτε θωκος
ἐξ οὗ Ὀδυσσεὺς δῖος ἔβη κοίλης ἐπὶ νηυσί.
νῦν δὲ τίς ὧδ' ἤγειρε, τίνα χρειὼ τόσον ἵκει
ἠὲ νέων ἀνδρῶν ἢ οἱ προγενέστεροί εἰσιν;
ἠέ τιν' ἀγγελίην στρατοῦ ἔκλυον ἐρχομένοιο, 30
ἣν χ' ἡμῖν σάφα εἴποι, ὅτε πρότερός γε πύθοιτο;
ἠέ τι δήμιον ἄλλο πιφαύσκεται ἠδ' ἀγορεύει;
ἐσθλός μοι δοκεῖ εἶναι, ὀνήμενος. εἴθε οἱ αὐτῷ
Ζεὺς ἀγαθὸν τελέσειεν, ὅτι φρεσὶν ᾗσι μενοινᾷ."
Ὣς φάτο, χαῖρε δὲ φήμῃ Ὀδυσσῆος φίλος υἱός, 35
οὐδ' ἄρ' ἔτι δὴν ἦστο, μενοίνησεν δ' ἀγορεύειν,
στῆ δὲ μέσῃ ἀγορῇ· σκῆπτρον δέ οἱ ἔμβαλε χειρὶ
κῆρυξ Πεισήνωρ πεπνυμένα μήδεα εἰδώς.
πρῶτον ἔπειτα γέροντα καθαπτόμενος προσέειπεν·
"Ὦ γέρον, οὐχ ἑκὰς οὗτος ἀνήρ, τάχα δ' εἴσεαι αὐτός,
ὃς λαὸν ἤγειρα· μάλιστα δέ μ' ἄλγος ἱκάνει. 41
οὔτε τιν' ἀγγελίην στρατοῦ ἔκλυον ἐρχομένοιο,
ἣν χ' ὑμῖν σάφα εἴπω, ὅτε πρότερός γε πυθοίμην,
οὔτε τι δήμιον ἄλλο πιφαύσκομαι οὐδ' ἀγορεύω,
ἀλλ' ἐμὸν αὐτοῦ χρεῖος, ὅ μοι κακὰ ἔμπεσεν οἴκῳ 46
δοιά· τὸ μὲν πατέρ' ἐσθλὸν ἀπώλεσα, ὅς ποτ' ἐν ὑμῖν

their father's farm. Yet, even so, he could not forget that other, mourning and sorrowing; and weeping for him he addressed the assembly, and spoke among them.

"Hearken now to me, men of Ithaca, to the word that I shall say. Never have we held assembly or session since the day when goodly Odysseus departed in the hollow ships. And now who has called us together? On whom has such need come either of the young men or of those who are older? Has he heard some tidings of the army's return,[1] which he might tell us plainly, seeing that he has first learned of it himself? Or is there some other public matter on which he is to speak and address us? A good man he seems in my eyes, a blessed man. May Zeus fulfil unto him himself some good, even whatsoever he desires in his heart."

So he spoke, and the dear son of Odysseus rejoiced at the word of omen; nor did he thereafter remain seated but was fain to speak. So he took his stand in the midst of the assembly, and the staff was placed in his hands by the herald Peisenor, wise in counsel. Then he spoke, addressing first the old man:

"Old man, not far off, as thou shalt soon learn thyself, is that man who has called the host together—even I, for on me above all others has sorrow come. I have neither heard any tidings of the army's return, which I might tell you plainly, seeing that I had first learned of it myself, nor is there any other public matter on which I am to speak and address you. Nay, it is mine own need, for that evil has fallen upon my house in two-fold wise. First, I have lost my noble sire who was once king among you

[1] Or, possibly, "regarding an invading host."

τοιοδεσσιν βασιλευε, πατηρ δ' ὁς ἡπιος ἡεν
νῦν δ' αὖ καὶ πολυ μειζον, ἐ δὴ τυχα οἶκον ἁπαντα
πάγχυ διαρραισει, βιοτον δ' ἀπο πασαν ολεσσει.
μητερι μοι μνηστηρες ἐπεχρασσ' οὐκ ἐθελουσῃ,
τῶν ἀνδρῶν φιλοι υἱες, οἱ ἐνθαδε γ' εἰσιν ἄριστοι,
οἱ πατρος μεν ἐς οἶκον ἀπερριγασι νεεσθαι
Ἰκαριου, ὅς κ' αὐτος δεδωσειε θυγατερα,
δοιη δ' ᾧ κ' ἐθελοι καὶ οἱ κεχαρισμενος ἔλθοι·
οἱ δ' εἰς ἡμετερον πωλευμενοι ἤματα παντα,
βοῦς ἱερευοντες καὶ δῖα καὶ πιονας αἶγας
εἰλαπινοζουσιν πινουσί τε αἴθοπα οἶνον
μαψιλιως· τὰ δὲ πολλὰ κατηνεται. οὐ γὰρ ἔτ' ἀνήρ,
οἷος Ὀδυσσευς ἔσκεν, ἄρην ἀπο οἴκου ἀμῦναι
ἡμεῖς δ' οὔ πώ τι τοιος ἀμυνεμεν· ἦ καὶ ἔπειτα
λευγαλέοι τ' ἐσομεσθα καὶ οὐ δεδαηκοτες ἄλκην.
ἦ τ' ἂν ἀμυναίμην, εἰ μοι δυναμις γε παραείη.
οὐ γὰρ ἔτ' ἀνοχετὰ ἔργα τετευχαται, οὐδ' ἔτι καλῶς
οἶκος ἐμος διολωλε. νεμεσσηθητε καὶ αὐτοί,
ἄλλους τ' αἰδεσθητε περιπτολιας ἀνθρωπους,
οἳ περιναιετάουσι· θεῶν δ' ὑποδεισατε μῆνιν,
μή τι μεταστρέψωσιν ἀγασσαμενοι κακὰ ἔργα.
λίσσομαι ἡμὲν Ζηνὸς Ὀλυμπίου ἠδὲ Θεμιστος,
ἥ τ' ἀνδρων ἀγορας ἠμὲν λυει ἠδὲ καθιζει·
σχέσθε, φιλοι, καὶ μ' οἶον ἐασατε πενθεῖν λυγρῷ
τειρομενον, εἰ μή που τι πατὴρ ἐμὸς ἐσθλος Ὀδυσσευς
δυσμενεων κακὰ ἔρεξεν ἀνικημβατε Ἀχαιουν,
τους μ' ἀνστενιζοντα κακὰ ῥέζετε δυσμενέοντες,
τουτους ἐτρυνοντες. ἐμοὶ δὲ κε κερδιον εἴη

here, and was gentle as a father, and now there is come an evil yet greater far, which will presently altogether destroy my house and ruin all my livelihood. My mother have wooers meet against her, and the sons of those men who are here the noblest. They shrink from going to the house of her father Icarius, that he may himself exact the bride price for his daughter, and give her to whom he will, even to him who meets his favour. But thronging our house day after day they slay our oxen and sheep and fat goats and keep revel and drink the flaming wine recklessly, and waste is made of a princely wealth. For there is no man here such as Odysseus was, to ward off ruin from the house. Aye, and I am no wise such as he to ward it off. Nay, verily, even if I try I shall be found a weakling and void of strength. Yet, if I could defend myself, if I had but the power, for now deeds past endurance have been wrought, and past all, that is, seemed unto my house been destroyed. I take shame upon me, verily, and have regard to your neighbours who dwell round about, and fear the wrath of the gods, lest haply they turn against me in anger at your evil deeds. I pray you by Olympian Zeus and by Themis, who loosed and gathers the assemblies of men, forbear my friends,* and leave me alone to pine in bitter grief, if indeed my father godly Odysseus, despite his wrongs, the Achaeans unto, to requite, whereof he work me woe despitefully by urging these men on. For me it were better that

* Lit. "friends." Lit. to wrath they bring your evil deeds upon [illegible] Ag. not this house or are [illegible] [illegible] 94.

* These words are addressed apparently to the whole body of the men of Ithaca, not to the wooers alone.

ἡμέας δ' ἐθέμεσθα πεμπάλιν τε προβάσιν τε 75
εἰ χ' ἡμεῖς γε φύγοιτε, ταχὺ δ' ἂν ποτε καὶ τόδε εἴη
τοῖς ἄλλοις ἐν κακὸν ἔστι πονιήσεσθαι μιθῷ
χρήματ' ἀναιτιζόντες, ἵνα κ' ἄντα πάντα δοθείη
νῶϊν δὲ μὴ ἀπρήκτους ἐέλωμεν ἐμβαλέειν θυμῷ."

Ὣς ἄρα τοὶ χωόμενοι ποτὶ δὲ σφίσιν βάλλε γαμβρὸς 80
δόκιμος ἀγκυλομήτης· εἵλετο δ' ὅλμον ἑκάστου.
ἐν δ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν, οὐδέ τις ἔτλη
Τηλέμαχον μύθοισιν ἀμειψάσθαι χαλεποῖσιν·
Ἀντίνοος δὲ μιν οἶος ἀμειβόμενος προσέειπε·

"Τηλέμαχ' ὑψηγορίαν, μένος ἄσχετε, θυμὸν ἐείσας 85
ἡμέας αἰσχύνων· εὐέλπιδα δὲ σε μῦθον ἀνάψας,
σοὶ δ' εἴ τι μνηστῆρες Ἀχαιῶν αἰτεοί εἰσιν,
ἀλλὰ φίλη μήτηρ, ἣ τοι περὶ πόβρα οἶδεν·
ἤδη γὰρ τρίτον ἔστιν ἔτος, τάχα δ' εἶσι τετάρτου,
ἐξ οὗ ἀτέμβει θυμὸν ἐν στήθεσσιν Ἀχαιῶν· 90
πάντας μὲν ῥ' ἔλπει καὶ ὑπισχνεῖται ἑκάστῳ
ἀγγελίας πρήσσουσα, νόον δὲ τε ἄλλα μενοινᾷ.
ἡ δὲ δόλον τόνδ' ἄλλον ἐν φρεσὶ μαρμαίρει·
στήσαμένη μέγαν ἱστὸν ἐν μεγάροισιν ὑφαίνε,
λεπτὸν καὶ περίμετρον· ἄφαρ δ' ἡμῖν μετέειπε· 95

"Κοῦροι ἐμοὶ μνηστῆρες, ἐπεὶ θανε δῖος Ὀδυσσεύς,
μίμνετ' ἀναγκαίως τόν ἐμὸν γάμον, εἰς ὅ κε φάρος
ἐντελέσω, μή μοι μεταμώνιον νῆμα τέτηται,
Λαερτῆ ἥρωϊ τάφῳ, εἰς ὅτε κέν μιν
μοῖρα κιχήσῃ καταλέξαι τανηλεγέος θανάτοιο. 100

The verb would more naturally be τεύχεται "will come about", but this would be in glaring contradiction to 107.

ye should yourselves eat up my treasures and my flocks. If ye were to devour them, recompense would haply be made some day, for just so long should we go up and down the city, pressing our suit and seeking back our goods, until all was given back. But now past cure are the woes ye put upon my heart."

Thus he spoke in wrath and dashed the staff down upon the ground, bursting into tears, and pity fell upon all the people. Then all the others kept silent, and no man had the heart to answer Telemachus with angry words. Antinous alone answered him, and said:

"Telemachus, thou braggart, unrestrained in daring, what a thing hast thou said, putting us to shame and wouldest fain fasten reproach upon us! Nay, I tell thee, it is not the Achaean wooers who are anywise at fault, but thine own mother, for she is crafty above all women. For it is now the third year and the fourth will soon pass, since she has been deceiving the hearts of the Achaeans in their breasts. To all she offers hopes, and has promises for each man, sending them messages, but her mind is set on other things. And she devised in her heart this goodly thing also: she set up in her halls a great web and fell to weaving—fine of thread was the web and very wide, and straightway she spoke among us:

"'Young men, my wooers, since goodly Odysseus is dead, be patient, though eager for my marriage, until I finish this robe, I would not that my spinning should come to naught—a shroud for the lord Laertes, against the time when the fell fate of grievous[1] death shall strike him down, lest any of the Achaean

[1] Others render "that lays men at their length."

μή τίς μοι κατὰ δῆμον Ἀχαιιάδων κεμεώτω,
εἰ κεν ἄτερ σπείρου κείται πολλὰ κτεατίσσας·
"Ὣς ἔφαθ', ἡμῖν δ' αὖτ' ἀπεπείθετο θυμὸς ἀγήνωρ.
ἔνθα καὶ ἠματίη μὲν ὑφαίνεσκεν μέγαν ἱστόν,
νύκτας δ' ἀλλύεσκεν, ἐπεὶ δαΐδας παραθείτο 105
ἐς τρίετες μὲν ἔλεθε δόλῳ καὶ ἔπεισε θεάων·
ἀλλ' ὅτε τετρατον ἦλθεν ἔτος καὶ ἐπηλύθον ὧραι,
καί τοτε δὴ τις εἶπε γυναικῶν, ἣ σαφα ἰδυῖα,
καὶ τὸν γ' ἀλλιόωσαν ἐφεύρομεν ἀγλαὸν ἱστόν.
ἐς τὸ μὲν ἐξετέλεσσε καὶ οὐκ ἐθέλουσ' ὑπ' ἀνάγκης 110
σοὶ δ' ἄδε μνηστῆρες ὑποκρινόμεσθα, ἵν' αὖδῆς
αὐτὸς σῇ θυμῷ, εἰδώσι δὲ πάντες Ἀχαιοί
μνῆστρα σὴν ἀπόπεμψον, ἐπεύχθαι δέ μιν γαμέεσθαι
τῷ ὅτεῳ τε πατὴρ κέλεται καὶ ἄνδιχα αὐτῇ.
εἰ δ' ἔτ' ἀνήσει γε πολὺν χρόνον υἷας Ἀχαιῶν, 115
τὰ φρονέουσ' ἀνὰ θυμόν, ἃ οἱ πάρ δῶκεν Ἀθήνη
ἔργα τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἐσθλὰς
κερδέα θ', οἷ' οὔ πώ τιν' ἀκούομεν οὐδὲ παλαιῶν,
τῶν οἱ πάροιθ' ἦσαν ἐυπλόκαμοι Ἀχαιοί,
Τυρώ τ' Ἀλκμήνη τε ἐυστέφανός τε Μυκήνη 120
τῶν οὔ τις ὁμοῖα νοήματα Πηνελόπειη
ἤδη· ἀτὰρ μὲν τοῦτό γ' ἀνείσιμον οὐκ ἐνόησε.
τόφρα γὰρ οὖν βίοτόν τε τέον καὶ κτήματ' ἔδοντες,
ὄφρα κε κείνη τοῦτον ἔχῃ νόον, ὃν τινα οἱ νῦν
ἐν στήθεσσι τιθεῖσι θεοί· μέγα μὲν κλέος αὐτῇ 125
ποιεῖτ', αὐτὰρ σοί γε πόθην πολέος βιότοιο.
ἡμεῖς δ' οὔτ' ἐπὶ ἔργα πάρος γ' ἴμεν οὔτε τῇ ἄλλῃ,
πρίν γ' αὖτην γήμασθαι Ἀχαιῶν ᾧ κ' ἐθέλῃσι."

women in the land should be wroth with me if he, who had won great possessions, were to lie without a shroud.

"So she spoke, and our proud hearts consented. Then day by day she would weave at the great web, but by night would unravel it, when she had let place torches by her. Thus for three years she by her craft kept the Achaeans from knowing and beguiled them; but when the fourth year came as the seasons rolled on, even then one of her women who knew all told us, and we caught her unravelling the splendid web. So she finished it against her will perforce. Therefore to thee the wooers make answer thus, that thou mayest thyself know it in thine heart, and that all the Achaeans may know. Send away thy mother, and command her to wed whomsoever her father bids, and whom it is pleasing to her. But if she shall continue long time to vex the sons of the Achaeans, mindful in her heart of this, that Athene has endowed her above other women with knowledge of fair handwork and an understanding heart, and wiles, such as we have never yet heard tell that any even of the women of old knew, of those who long ago were fair tressed Achaean women—Tyro and Alcmene and Mycene of the fair crown, of whom not one was like Penelope in shrewd device, yet this at least she devised not aright. For so long shall men devour thy livelihood and thy possessions even as long as she shall keep the counsel which the gods now put in her heart. Great fame she brings on herself, but on thee regret for thy much substance. For us, we will go neither to our lands nor elsewhither, until she marries that one of the Achaeans whom she will."

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Ἀντινόη, οὔ πως ἐστὶ δόμων ἀέκοντεσσιν ἀπῶσαι 130
ἥ μ' ἔτεχ', ἥ μ' ἔθρεψε· πατὴρ δ' ἐμὸς ἄλλοθι γαίης,
ζωὸς ἔ γ' ἢ τέθνηκε· κακὸν δέ με πόλλ' ἀποτίνει
Ἰκαρίῳ· αἶ κ' αὐτὸς ἐκὼν ἄπο μητέρα πέμψω.
ἐκ γὰρ τοῦ πατρὸς κακὰ πείσομαι, ἄλλα δὲ δαίμων
δώσει, ἐπεὶ μήτηρ στυγερὰς ἀρήσατ' ἐρινύς 135
οἴκου ἀνερχομένης· νέμεσις δέ μοι ἐξ ἀνθρώπων
ἔσσεται· ἃς οὐ τοῦτον ἔγω ποτε μῦθον ἐνίψω.
ὑμέτερος δ' αἰ μὲν θυμὸς νεμεσίζεται αὐτῶν,
ἔξιτέ μοι μεγάρων, ἄλλας δ' ἀλεγύνετε δαῖτας
ὑμὰ κτήματ' ἔδοντες ἀμειβόμενοι κατὰ οἶκον. 140
εἰ δ' ὔμιν δοκέει τόδε λώιτερον καὶ ἄμεινον
ἔμμεναι, ἀνδρὸς ἄνευ βίοτον νήποινον ἐλέσθαι,
κείρατ'· ἐγὼ δὲ θεοὺς ἐπιβωσομαι αἰὲν ἐόντας,
αἴ κέ ποθι Ζεὺς δῶσι παλίντιτα ἔργα γενέσθαι.
νήποινοί κεν ἔπειτα δόμων ἔντοσθεν ἔλοισθε." 145
Ὣς φάτο Τηλέμαχος, τῷ δ' αἰετὸς εὐρύοπα Ζεὺς
ὕψοθεν ἐξ κορυφῆς ὄρεος προέηκε πέτεσθαι.
τὼ δ' ἄνω μὲν ῥ' ἐπέτοντο μετὰ πνοιῇς ἀνέμοιο
πλησίον ἀλλήλοισι τετασσομένω πτερύγεσσιν·
ἀλλ' ὅτε δὴ μέσσην ἀγορὴν πολύφημον ἱκέσθην, 150
ἔνθ' ἐπιδινηθέντε τινάξάσθην πτερὰ πυκνά,
ἐκ δ' ἰδέτην πάντων κεφαλάς, θέσσαντο δ' ὄλεθρον
δρυψάμενοι δ' ἀνύχεσσι παρειὰς ἀμφί τε δειρὰς
δεξιὰ θῆκαν ἑκάστου καὶ πάλιν αὐτῶν.

Then wise Telemachus answered him and said: "Antinous, in no wise may I thrust forth from the house against her will her that bore me and reared me; and as for my father, he is in some other land, whether he be alive or dead. An evil thing it were for me to pay back a great price to Icarius, as I must, if of my own will I send my mother away. For from her father's hand shall I suffer evil, and heaven will send other ills besides, for my mother as she leaves the house will invoke the dread Avengers, and I shall have blame, too, from men. Therefore will I never speak this word. And for you, if your own heart is wroth hereat, get you forth from my halls and prepare you other feasts, eating your own substance and changing from house to house. But if this seems in your eyes to be a better and more profitable thing, that one man's livelihood should be ruined without atonement, waste ye it. But I will call upon the gods that are forever, if haply Zeus may grant that deeds of requital may be wrought. Without atonement then should ye perish within my halls."

So spoke Telemachus, and in answer Zeus, whose voice is borne afar,[1] sent forth two eagles, flying from on high from a mountain peak. For a time they flew swift as the blasts of the wind side by side with wings outspread; but when they reached the middle of the many voiced assembly, then they wheeled about, flapping their wings rapidly, and down on the heads of all they looked, and death was in their glare. Then they tore with their talons one another's cheeks and necks on either side, and darted away to the right across the houses and the city of the men.

[1] The adjective is sometimes rendered "far seeing."

θάμβησαν δ' ὄρνιθας, ἐπεὶ ἴδον ὀφθαλμοῖσιν 155
ὥρμηναν δ' ἀνὰ θυμὸν ἃ περ τελέεσθαι ἔμελλεν.
τοῖσι δὲ καὶ μετέειπε γέρων ἥρως Ἀλιθέρσης
Μαστοριδής· ὁ γὰρ οἶος ὁμηλικίην ἐκέκαστο
ὄρνιθας γνῶναι καὶ ἐναίσιμα μυθήσασθαι·
ὅ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπε· 160
"Κέκλυτε δή νῦν μευ, Ἰθακήσιοι, ὅττι κεν εἴπω·
μνηστῆρσιν δὲ μάλιστα πιφαυσκόμεσθα τάδε εἴρω·
τοῖσιν γὰρ μέγα πῆμα κυλινδεται οὐ γὰρ Ὀδυσσεὺς
δὴν ἀπανευθε φίλων ἧν ἔσσεται, ἀλλά οἱ ἤδη
ἐγγύς ἐων τοισδεσσι φόνον καὶ κῆρα φυτεύει 165
πᾶσιν ἐμοὶ δὲ καὶ ἄλλοισιν κακὸν ἔσται,
οἳ νεμόμεσθ' Ἰθάκην εὐδείελον. ἀλλὰ πολὺ πρὶν
φραζώμεσθ', ὥς κεν κατὰ παύσομεν· οἱ δὲ καὶ αὐτοὶ
παυέσθων· καὶ γὰρ σφιν ἄφαρ τόδε λώιον ἔστιν,
οὐ γὰρ ἀπειρήτοις μαντευόμαι, ἀλλ' ἐν εἰδώς· 170
καὶ γὰρ κείνῳ φημὶ τελευτηθῆναι ἅπαντα,
ὥς οἱ ἐμυθεόμην, ὅτε Ἴλιον εἰσανέβαινον
Ἀργεῖοι, μετὰ δὲ σφιν ἔβη πολυμήτις Ὀδυσσεύς.
φὴν κακὰ πολλὰ παθόντ', ὀλέσαντ' ἄπο πάντας ἑταίρους,
ἄγνωστον πᾶσιν δεκοστῷ ἐνιαυτῷ 175
οἴκαδ' ἐλεύσεσθαι· τά κε δὴ νῦν πάντα τελεῖται."
Τὸν δ' αὖτ' Εὐρύμαχος Πολύβου παῖς ἀντίον ηὔδα·
"Ὦ γέρον, εἰ δ' ἄγε νῦν μαντεύεο σοῖσι τέκεσσιν
οἴκαδ' ἰών, μή που τι κακὸν πασχωσιν ὀπίσσω·
ταῦτα δ' ἐγὼ σεο πολλὸν ἀμείνων μαντεύσασθαι. 180
ὄρνιθες δέ τε πολλοὶ ὑπ' αἰγλὴν ἠελίοιο
φοιτῶσ', οὐδέ τε πάντες ἐναίσιμοι· αὐτὰρ Ὀδυσσεὺς

But they were amazed with wonder at the birds when their eyes beheld them, and pondered in their hearts on what was to come to pass. Then among them spoke the old lord Halitherses, son of Mastor, for he surpassed all men of his day in knowledge of birds and in uttering words of fate. He with good intent addressed their assembly, and spoke among them:

"Hearken now to me, men of Ithaca, to the word that I am about to say; and to the women especially do I declare and announce these things, since on them a great woe is coming. For Odysseus shall not long be away from his friends, but even now, methinks, he is near, and is sowing death and fate for these men, one and all. Aye, and to many others of us also who dwell in clear-seen Ithaca will he be a bane. But long ere that let us take thought how we may make an end of them—or rather let them of themselves make an end, for this is straightway the better course for them. Not as one untried do I prophesy, but with sure knowledge. For unto Odysseus I declare that all things are fulfilled even as I told him, when the Argives embarked for Ilios and with them went Odysseus of many wiles. I declared that after suffering many woes and losing all his comrades he would come home in the twentieth year unknown to all, and so, all this is now being brought to pass."

Then Eurymachus, son of Polybus, answered him, and said: "Old man, up now, get thee home and prophesy to thy children, lest haply in days to come they suffer ill. In this matter I am better far than thou to prophesy. Many birds there are that fare to and fro under the rays of the sun, and not all are fateful. As for Odysseus, he has perished far away,

[illegible]

[illegible]

as I wished that thou hadst likewise perished with him. Then wouldst thou not prate so much in thy reading of signs or be urging Telemachus on in his wrath, hoping for some gift for thy house, if happy he should give it. But I will speak out to thee, and this word shall verily be brought to pass. If thou, wise in the wisdom of old, shalt beguile with thy talk a younger man, and set him on to be wroth, for him in the first place it shall be the more grievous and he will in no case be able to do aught because of these men here, and on thee, old man, will we lay a fine which it will grieve thee to pay, and bitter shall be thy sorrow. And to Telemachus I myself here among all will offer this counsel. His mother let him go to go back to the house of her father, and they will prepare a wedding feast and make ready the gifts for many, even all that should follow after a well-loved daughter. Howbeit, not ere then the sons of the Achaeans will not cease from their grievous wooing, since in any case we fear no man, no, not Telemachus for all his many words, nor do we reck of any soothsaying with which thou, old man, mayest declare, it will be to no fulfilment, and thou shalt be hated the more. Aye, and his possessions shall be devoured in evil wise, nor shall requital ever be made, so long as she shall put off the Achaeans in the matter of her marriage. And we on our part waiting here day after day are mown by reason of her excellence, and go not after other women, whom each one might lawfully wed."

Then wise Telemachus answered him: "Eurymachus and all ye other lordly suitors in this matter I entreat you no longer nor speak thereof, for now the gods know it, and all the Achaeans. But come,

ἀλλ' ἄγε μοι δότε νῆα θοὴν καὶ εἴκοσ' ἑταίρους,
οἵ κέ μοι ἔνθα καὶ ἔνθα διαπρησσωσι κελεύθου·
εἶμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἠμαθοεντα
νοστον πευσόμενος πατρὸς ἐμὸν αἰχομένοιο, 215
ἤν τις μοι εἴπῃσι βροτῶν ἢ ὄσσαν ἀκούσω
ἐκ Διός, ἥ τε μάλιστα φέρει κλέος ἀνθρώποισιν·
εἰ μὲν κεν πατρὸς βίοτον καὶ νόστον ἀκούσω,
ἢ τ' ἂν, τρυχόμενος περ, ἔτι τλαίην ἐνιαυτόν·
εἰ δέ κε τεθνηῶτος ἀκούσω μηδ' ἔτ' ἐόντος, 220
νοστήσας δὴ ἔνειτα φίλην ἐς πατρίδα γαῖαν
σῆμά τέ οἱ χεύω καὶ ἐπὶ στήσω πολυείξω
πολλὰ μάλ', ὅσσα οἱ αὐτὰρ καὶ μητέρα δῶκα."
Ἦ τοι ὁ γ' ἐν νεκύεσσι κατ' ἄρ' ἕζετο, τοῖσι δ' ἀνέστη
Μέντωρ, ὃς β' Ὀδυσῆος ἀμύμονος ἦεν ἑταῖρος, 230
καὶ οἱ ἐπ' ἐν νηυσὶν ἐπιτρέπεν εἶδαρ ἅπαντα,
πείθεσθαί τε γέροντι καὶ ἔμπεδα πάντα φυλάσσειν·
ὅ σφιν ἐν φρεσὶν ἀγορήσατο καὶ μετέειπεν·
"Κέκλυτε δὴ νῦν μευ, Ἰθακήσιοι, ὅττι κεν εἴπω·
μή τις ἔτι πρόφρων ἤπιος καὶ ἵλαος ἔστω 240
σκηπτοῦχος βασιλεὺς, μηδὲ φρεσὶν εἰδὼς αἴσιμα εἰδώς,
ἀλλ' αἰεὶ χαλεπός τ' εἴη καὶ αἴσυλα ῥέζοι·
ὡς οὔ τις μεμνῆται Ὀδυσῆος θείοιο
λαῶν οἷσιν ἄνασσε, πατὴρ δ' ὅς τε ἤπιος ἦεν.
ἀλλ' ἤ τοι μνηστῆρας ἀγηνορίας οὔ τι μεγαίρω 250
ἔρδειν ἔργα βίαια κακορραφίησι νοήσας·
σφῶϊ γὰρ παρθέμενοι κεφαλὰς κατέδουσι βίαιοι
οἶκον Ὀδυσῆος, τὸν δ' οὐκέτι φασὶ νέεσθαι.
νῦν δ' ἄλλῳ δήμῳ πεπονήσομαι, οἷον ἅπαντες

[1] πατρὸς ἐμὸν Κρόνου Zenodotus; cf. l. 82.

give me a swift ship and twenty comrades who will accompish my journey for me to and fro. For I shall go to Sparta and to sandy Pylos to seek tidings of the return of my father that has long been gone, if haply any mortal man may tell me, or I may hear a voice from Zeus, which oftenest brings tidings to men. If so be I shall hear that my father is alive and coming home, then verily, though I am sore afflicted, I could endure for yet a year. But if I shall hear that he is dead and gone, then I will return to my dear native land and heap up a mound for him, and over it pay funeral rites full many, as is due, and give my mother to a husband."

So saying he sat down, and among them rose Mentor, who was a comrade of noble Odysseus. To him, on departing with his ship, Odysseus had given all his house in charge, that it should obey the old man and that he should keep all things safe. He with good intent addressed their assembly, and spoke among them:

"Hearken now to me, men of Ithaca, to the word that I shall say. Never henceforth let a sceptred king with a ready heart be kind and gentle, nor let him heed righteousness in his heart, but let him ever be harsh and work unrighteousness, seeing that no man remembers divine Odysseus of the people whose king he was, yet gentle was he as a father. But of a truth I begrudge not the proud wooers that they work deeds of violence in the evil contrivings of their minds, for it is at the hazard of their own lives that they wrongly devour the house of Odysseus, who they say will no more return. Nay, rather it is with the rest of the folk that I am wroth,

ἠοῦ ἄπερ ἄνερ οὔ τι καθαπτόμενοι ἐπέεσσι 245
νῶϊν μυθήσασθον καταπαύετε· πολλοὶ ἔασιν."
Τὸν δ' ἐπιμειδήσας Λειώριτος ἄντιον ηὔδα
"Μέντορ ἀτάρτηρέ, φρένας ἠλεέ, ποῖον ἔπος τοι
ἡμεῖς ἐτρύομεν καταπαύεμεν· ἀρνήσεον δὲ
αὐτοί γε καὶ πλείονες μαχήσασθαι περὶ δαίτι. 248
εἰ περ γὰρ κ' Ὀδυσεὺς Ἰθάκης ἔνι οἴκοι ἐελθὼν
δαινύμενον κατὰ δῶμα ἑὸν μνηστῆρας ἀγάασθαι
δέξασθαι μενεαίνοι· μενοινήσει· ἐν θυμῷ,
οὐ οἱ ἐπ' ἀεικίσσατο γυνὴ, μακὰ περ χατέουσα,
ἔλθοι, ἀλλὰ καὶ αὐτοῦ ἀεικέα πεῖρα ἔοικεν 250
εἰ κε τόσσοι μαχοίατο· ἢ οὐ δύ' οὐ κατὰ μόρον ἔασιν,
ἀλλ' ἄνε λαὸν μὲν ἐπιδόρπιον ἐν τέρπε ἕκαστος,
τοὶ δ' ἀτρυνέτω Μέντορ ἠδὲ Ἀλιθέρσης,
οἵ τε οἱ ἐξ ἀρχῆς πατρώιοι εἰσὶν ἑταῖροι.
ἀλλ' ἄμα, καὶ ἐνθὰδ' καθήμενος ἀγχόθι λαοῦ 255
πυνθάνεσθ' ἐν Ἰθάκῃ, τέλεσ' δ' ὅσον οὔ ποτε τοῦτο."
Ἦ ῥα δὲ δὴ ἔφατο, λύσαν δ' ἀτόρν αἰψηρὸν
οἱ μὲν δὴ ἐπείσαντο ἐὰ πρὸς δώματ' ἕκαστος,
μνηστῆρες δ' ἐς δῶματ' ἴσαν θείου Ὀδυσῆος
Τηλεμάχου δ' ἀπανευθὲ κίον ἐπὶ θῖνα θαλάσσης, 260
χεῖρας νιψάμενοι πολιὴν ἁλὸς εἰς ἐνιπὴν Ἀθήνῃ
"Ἠλιόθι μοι, ὁ χθιζὸς θεὸς ἦλυθες ἡμετέροιο δῶ
καὶ μ' ἐν νηῒ κέλευσας ἐπὶ ἠροειδέα πόντον
πόντον ἀνερχόμενον πατρὸς ἕνεκ' ἠδὲ κασιγνήτων

[1] ἀνερχόμενον Rhianos: ἀνερχόμενος

[2] ἀνέρες· μάχοιτο· πλείονες εἰ ἔνεισι the scholia (Aristarchus).

So the word was understood in antiquity. Modern scholars connect it with τέρας, and make it mean "hard," "insolent."

[2] So the text, as it stands, must be interpreted. The scholiast read in 251, εἰ ἔνεισι εἰ ἔνεισι, even though he

that ye sit thus in silence, and utter no word of rebuke to make the wooers cease, though ye are many and they but few."

Then Leocritus, son of Euenor, answered him: "Mentor, thou mischief-maker, thou wanderer in thy wits, what hast thou said, bidding men make us cease? Nay, it were a hard thing to fight about a feast with men that moreover outnumber you. For if Ithacan Odysseus himself were to come and be eager at heart to drive out from his hall the lordly wooers who are feasting in his house, then should his wife have no joy at his coming, though sorely she longs for him, but right here would he meet a shameful death, if he fought with men that outnumbered him. Thou hast not spoken aright. But come now, ye people, scatter each one of you to his own lands. As for this fellow, Mentor and Halitherses will speed his journey, for they are friends of his father's house from of old. But methinks he will long abide here and get his tidings in Ithaca, and never accomplish this journey."

So he spoke, and hastily broke up the assembly. They then scattered each one to his own house, and the wooers went to the house of divine Odysseus.

But Telemachus went apart to the shore of the sea, and having washed his hands in the grey sea-water, prayed to Athene: "Hear me, thou who didst come yesterday as a god to our house, and didst bid me go in a ship over the misty deep to seek tidings of the return of my father, that has

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had the larger following." If this be adopted, the statement in 245 must be construed with [illegible], and would it be hard for you, though you are more, to fight with us." As it is, Leocritus argues defiantly, and denies that Mentor's party is the more numerous.

ἐλεύσεται· τὰ δὲ πάντα διαντλήσουσιν Ἀχαιοί,
μητέρ' ἐμὴν δὲ μάλιστα κακὸν ὑπεροπτήσουσιν."
Ὣς ἔφατ' ἐκ χειρὸς κρείουσαν δὲ οἱ ἤλασε λαβὴν,
Μέντορι εἰδομένῳ· τῷ μὲν βίμα νῶι καὶ αἰεὶ,
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
"Ἰθακήσιε, εἰδ' ἀνίδρα κακὸν ἔργοισι ἐοικὸς·
ἦ ἐν τοι σοὶ πάντα τετάσκεται μέτρον ἑταίρου
εἴν' ἐπέων ἠδ' ἔργων τε ἔπος τε ἔπος τε·
εἰ τοι ἐπεὶ δ' ἀλλ' οἶος ἔοικεν οὐδ' ἀτέλεστος
ἠ δ' ἐν τοι νόος ἐστὶ νόος τοῖος καὶ Ἰθακήσιος
ἠ τε σ' ἔπεσι δόλῳ τελεύτησεν· ἢ μὲν ἔπειτα
πάντων γὰρ τοι πάλιν ἔσσεται ἔμμορε τέλεσσαι,
ἠ τε τέλεσσαι κακόν· πάντων δὲ τε πάντων ἀρίστη
ἀλλ' ἔπειτ' οὐδ' ἀνίδρα κακὸν ἔοικεν οὐδ' ἄνοον μιν
εἰδέ σε πάντων τε μήτιν Ὀδυσῆος πρόκλειτον,
ἔλπωρ τοι ἔπειτα τελεύτησεν τάδε ἔργα.
τὸν νῦν μνηστῆρας μὲν ἐᾷ βουλήν τε νόον τε
ἀφραίνειν, ἐπεὶ οὔ τι νόος μέμονε οὐδὲ δίκαιος
οὐδὲ τι ἔοικεν θάνατον καὶ κῆρα μέλαιναν,
ἠ ἐν ἐμοὶ ἀγέλῃ ἔστιν, ἐπ' ἄμμι πάντας ἀλάσθαι
καὶ ἔ σ' ἐν οἴκῳ ἔνεκα ἀτιμάζουσιν ἄνα μνηστῆρες
τοῖς γὰρ τοι ἐπιμέμονε ἔργα πάντων ἐμοὶ
ἠ τε νῦν βόσκω ἀτέλεα καὶ ἄμ' ἔφομαι ἀντῶν
ἀλλὰ σὺ μὲν πρὸς ἄνακτ' ἐμὸν μνηστῆρας ἀμύνε,
ἐνθάδε τ' ἠδὲ καὶ ἄγχιστον ἔρκεσι ἔπεσσι,
εἴσω δὲ μιν φόβησον, καὶ ἔλφετα, μέλλε δὲ οἱ ἐν,
ἠ μάλα δὲ πάντα τελεῖται· ἐπεὶ δὲ καὶ ἔπεσιν ἔπεσσιν
αἴψ' ἀτέλεστοι ἐπιλέξομαι· ἐπεὶ δὲ τοῦ
πολλὰ τε ἀμφὶ τε ἴδεν Ἰθάκῃ, πόλιν δὲ πολλὰ
τῶν μὲν τοῦ ἔπεσι δὲ ὑπόμνησε ἢ τε ἀρίστη,
ἔπεσι δὲ ἐφόβησεν τε μέγαν ἐν μέγαρον πάντῃ."

long been gone. Lo, a [illegible] the Arkadian border, but the [illegible] most of [illegible]

So he spoke in prayer, and Athene drew near to him in the [illegible] of Mentor, both in form and in voice, and she spoke and addressed him with winged words:

"Telemachus, neither hereafter shall thou be a base man or a [illegible] of aught of the father's goodly spirit, if [illegible] hath been [illegible] into thee, such a man was he to fulfil both word and deed. So then shall this journey of [illegible] be not [illegible] nor unfulfilled. But if thou art not [illegible] of him and of Penelope, then I have no hope that [illegible] will accomplish thy desire. Few sons indeed are like their fathers, most are worse, few better than their fathers. But since neither hereafter shall thou be a base man or a [illegible], nor has the wisdom of [illegible] wholly failed thee, there is therefore hope that [illegible] shall be [illegible] [illegible] of the suitors — fools, for they are in no wise either prudent or just, nor do they know aught of death or [illegible] fate which verily is near at hand for them, that they shall all perish in a day. But for thee, the journey on which thy heart is set, shall not be long deferred, so true a friend of the father's house am I, who will equip for thee a swift ship and myself go with thee. But go thou now to the house and join the company of the suitors. Make ready victuals and bestow all in vessels, wine in jars, and barley meal, the marrow of men, in stout skins. And I going through the town will quickly gather comrades that go right willing. And ships there are in abundance in sea-girt Ithaca, both new and old. Of these will I choose out for thee the one that is best, and quickly we will make her ready and launch her on the wind-deep

Ὣς φάτ' Ἀθήνην κούρην Διός· οὐδ' ἄρ' ἔτι δὸν
Τηλεμάχου πολεμήϊον ἐνθάδε δῆλον ἀείρω.
ἐν δὲ τόδε πρῶτον δόμῳ, φίλον τεκμήρασθαι ἄνδρε
εἴω δ' ἄρα μνηστῆρας ἀν' ὑψόσε τ' ἐμπαρόοντας,
αἴνως δαινυμένους· ἀνάγκη δ' ἔσσεται ἐν δόμῳ 300
Ἀντίνοος δ' ἔπεα φάσσε καὶ Εὐρύμαχος,
ἐν δ' ἄρα οἱ φίλα χεῖρε δόσε τ' ἔπεα τε τ' ἐσθλά·
"Τηλεμάχῳ τόδε μέλλει ἀρήϊα μητιόεντα
ἐν μεγάροισι τάδε μάλιστ' ἔπεα τε ἔργα τε,
ἀλλὰ μάλ' εὖ εἰδώς σε πάτρης· ἐπὶ τόν τε τίθεμεν περ, 305
ταῦτα δὲ τοι μάλα πάντα τελεσσιγήρεα θεῖεν.
ἀλλὰ σὺ μὲν ἐξέτασον δίκας, ἵνα θάρσος ἔχῃσθα
ἐν Πύλῳ ἠγαθέῃ μετ' ἀγήνορα πατρὸς ἀκούειν."
Τὸν δ' αὖ Τηλέμαχος πολυμήχανος ἀντίον ἔλεγε·
"Ἀντίνοε, οἶσθ' ὅπῃ ἐπιφρόσυνον μάλ' ἔμοιγε 310
δαίμονάδε τ' ἀκούειν καὶ ἐφράζεσθαι ἄνωγας
ἥ τε χάλεπ τε τετυμένον ἀνδρὸς πολλὰ καὶ ἀσκελὲ ἔργα·
ἀνμμ' ἄρα, μνηστῆρες ἀνὰ δ' ὑψόσε τ' ἐμπαρόοντες
ἐν δὲ ἄνα δόμῳ ἐμῷ καὶ ἄλλοθι πάντῃ ἀέκοντες
πείθόμεθα, καὶ δὴ μοι αἰζηοὶ δεῖδοιν θυμοί, 315
πάντοθεν· οὐ γὰρ ἔμοιγε τόδε ἔστι τέλος, οὐ μὲν Πύλοιο
οὐ μὲν ἐμοὶ εἴδεα φίλα τρέφ· ἀλλ' ἔμ' ἔοικε
εἶμι μάλ· οὐδ' ἄλλῳ ἔοικε ἄνακτι ἀνέρι ἔργα
ἔμμεναι· οὐ γὰρ ἔμοιγε τόδε ἔστι τέλος οὐδ' ἔσεται οὔτε
γίγνεσθαι· ἐπεὶ τὸν ἐμὸν δόμον ἀνάγκη τε κλέος τε εἶναι." 320
Ἦ ῥα, καὶ ἐν χείρεσσι χαλκῆν ἔφαινε· Ἀντίνοος δὲ
ῥεῖα μεταστρέψας ἐν θρόνῳ κατὰ δεῖνα τέτατο.[1]

[1] μὲν μὲν. [2] ἀκούειν: ἐλθεῖν Bekker.
[3] Line 321 was rejected by Aristophanes and Aristarchus.

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[1] The verb ἀνάγκη is most commonly used here, followed by the name of the person concerned, or by something

So spoke Athena, daughter of Zeus, nor did Telemachus tarry long after he had heard the voice of the goddess, but went his way to the house, his heart heavy within him. He found there the proud wooers in the hall, flaying goats and urging swine in the court. And Antinous with a laugh came straight to Telemachus and clasped his hand, and spoke and addressed him:

"Telemachus, thou braggart, unrestrained in daring, let no more any evil deed or word be in thy heart. Nay, I bid thee eat and drink even as before. All things the Achaeans will surely provide for thee—the ship and chosen oarsmen—that with speed thou mayest go to sacred Pylos to seek for tidings of thy noble father."

Then was Telemachus answered him: "Antinous, in no wise is it possible for me in your overweening company to sit at meat quietly and to make merry with an easy mind. Is it not enough, ye wooers, that in time past ye wasted many goodly possessions of mine while I was still a child? But now that I am grown, and gain knowledge by hearing the words of others, yea and my spirit waxes within me, I will try how I may hurl forth upon you evil fates, either going to Pylos or here in this land. For go I will, nor shall the journey be in vain whereof I speak, though I voyage in another's ship, since I may not be master of ship or oarsmen. So, I ween, it seemed to you to be more to your profit."

He spoke, and snatched his hand from the hand of Antinous without more ado, and the wooers were busy with the feast throughout the hall. They

equivalent to it. In a number of passages, however, the word is from hand, and it has seemed best to adopt a rendering which suits one, or both, of these cases.

οἱ δ' ἐπελωβεύοον καὶ ἐκερτόμεον ἐπέεσσιν.
ὧδε δέ τις εἴπεσκε νέων ὑπερηνορεόντων·
"Ἦ μάλα Τηλέμαχος φόνον ἡμῖν μερμηρίζει. 325
ἢ τεύξει ἐκ Πύλου ἄξιε ἀμύντορας ἠμαθόεντος,
ἢ ἔ γε καὶ Σπάρτηθεν, ἐπεὶ νύ περ ἵεται αἰνῶς·
ἠὲ καὶ εἰς Ἐφύρην ἐθέλει, πίειραν ἄρουραν,
ἐλθεῖν, ὄφρ' ἐνθεν θυμοφθόρα φάρμακ' ἐνείκῃ,
ἐν δὲ βάλῃ κρητῆρι καὶ ἡμέας πάντας ὀλέσσῃ." 330
Ἄλλος δ' αὖτ' εἴπεσκε νέων ὑπερηνορεόντων·
"Τίς δ' οἶδ', εἰ κε καὶ αὐτὸς ἰὼν κοίλῃ ἐνὶ νηῒ
τῆλε φίλων ἀπόληται ἀλώμενος ὡς περ Ὀδυσσεύς;
οὕτω κέν κε καὶ μᾶλλον ὀφέλλειε πόνον ἡμῖν
πάντα γὰρ κέν πάντα δασαίμεθα, οἷσιν δ' αὖτε 335
τούτου μητέρι δοῖμεν ἔχειν τό δ' ὅ τις ἀνώγοι."
Ὣς φάν, ὁ δ' ὑψόροφον θάλαμον κατέβησετο πατρὸς
εὖρυν, ὅθι νηοὶ χρυσὸς καὶ χαλκὸς ἔκειτο
ἐσθῆς τ' ἐν χηλοῖσιν ἄλις τ' ἐνώδεα ἔλαιον
ἐν δὲ πίθοι οἴνοιο παλαιοῦ ἡδυπότοιο 340
ἕστασαν, ἄκρητον θεῖον πότον ἐντὸς ἔχοντες,
ἐξείης ποτὶ τοῖχον ἀρηρότες, εἴ ποτ' Ὀδυσσεὺς
οἴκαδε νοστήσειε καὶ ἄλγεα πολλὰ μογήσας
κληιστοὶ δ' ἔπεσαν σανίδες πυκινῶς ἀραρυῖαι,
δικλίδες· ἐν δὲ γυνὴ ταμίη νύκτας τε καὶ ἦμαρ 345
ἔσχ', ἣ πάντ' ἐφύλασσε νόῳ πολυιδρείῃσιν,
Εὐρύκλει', Ὄπος θυγάτηρ Πεισηνορίδαο.
τὴν τότε Τηλέμαχος προσέφη θαλαμόνδε καλέσας·
"Μαῖ', ἄγε δή μοι οἶνον ἐν ἀμφιφορεῦσιν ἀφύσσου
ἡδύν, ὅτις μετὰ τὸν λαρώτατος ἐν σὺ φυλάσσεις 350
κείνου ἀτειρεσίμου τὸν κάμμορον, εἴ ποθεν ἔλθοι

mocked and jeered at him in their talk, and thus would one of the proud youths speak:

"Aye, verily Telemachus is planning our murder. He will bring men to aid him from sandy Pylos or even from Sparta, so terribly is he set upon it. Or he means to go to Ephyre, that rich land, to bring from thence deadly drugs, that he may cast them in the wine bowl, and destroy us all."

And again another of the proud youths would say: "Who knows but he himself, as he goes on the hollow ship, may perish wandering far from his friends, even as Odysseus did! So would he cause us yet more labour, for we should have to divide all his possessions, and his house we would give to his mother to possess, and to him who should wed her."

So they spoke, but Telemachus went down to the high roofed treasure chamber of his father, a wide room where gold and bronze lay piled, and raiment in chests, and stores of fragrant oil. There, too, stood great jars of wine old and sweet, holding within them an unmixed divine drink, and ranged in order along the wall, if ever Odysseus should return home even after many grievous toils. Shut were the double doors, close jointed, and there both night and day a stewardess abode, who guarded all in wisdom of mind, Eurycleia, daughter of Ops, son of Peisenor. To her now Telemachus, when he had called her to the treasure-chamber, spoke, and said:

"Nurse, draw me off wine in jars, sweet wine that is the choicest next to that which thou guardest ever thinking upon that ill fated one, if haply Zeus-born Odysseus may come. I know not whence, having

διογενὲς Ὀδυσεῦ θανάτου καὶ κῆρας ἀλύξας,
δωδεκα δ' ἐμπλήσον καὶ πώμασιν ἄρσον ἅπαντας,
ἐν δέ μοι ἄλφιτα χεῦον ἐυρραφέεσσι δοροῖσιν·
εἴκοσι δ' ἐστὶν μέτρα μυλήφατου ἀλφίτου ἀκτῆς 355
αὐτὴ δ' οἴη ἴσθι· τὰ δ' ἄθροα πάντα τετύχθω·
ἐσπέριος γὰρ ἐγὼν αἱρήσομαι, ὁππότε κεν δὴ
μήτηρ εἰς ὑπερῷ ἀναβῇ κοίτου τε μέδηται.
εἶμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἠμαθόεντα
νόστου πευσόμενος πατρὸς φίλου, ἤν πού ἀκούσω" 360
Ὣς φάτο, κωκύσεν δὲ φίλη τροφὸς Εὐρύκλεια,
καί ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·
"Τίπτε δέ τοι, φίλε τέκνον, ἐνὶ φρεσὶ τοῦτο νόημα
ἔπλετο; πῇ δ' ἐθέλεις ἰέναι πολλὴν ἐπὶ γαῖαν
οἶος ἐὼν ἀγαπητός, ὁ δ' ὤλετο τηλόθι πάτρης 365
διογενὲς Ὀδυσεῦ ἀλλογνώτῳ ἐνὶ δήμῳ.
οἱ δέ τοι αὐτίκ' ἰόντι κακὰ φρονέοντες ἐπίσσω,
ὡς κε δόλῳ φθίσῃς, τοῦδε δ' αὐτοὶ πάντα δασσονται.
ἀλλὰ μὲν αὐθ' ἐπὶ σοῖσι καθήμενος· οὐδέ τί σε χρὴ
πάντων ἐν' ἀτρυγέτῳ κακὰ πάσχειν οὐδ' ἀλάλησθαι."
Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα 371
"Θαρσεῖ, μαῖ', ἐπεὶ οὔ τοι ἄνευ θεοῦ ἥδε γε βουλή.
ἀλλ' ὄμοσον μὴ μητρὶ φίλῃ τάδε μυθήσασθαι,
πρίν γ' ὅτ' ἂν ἑνδεκάτη τε δυωδεκάτη τε γένηται,
ἢ αὐτὴν πόθεσαι καὶ ἀφορμηθέντος ἀκούσῃ, 375
ὡς ἂν μὴ κλαίουσα κατὰ χρόα καλὸν ἰάπτῃ."
Ὣς ἄρ' ἔφη, γρῆυς δὲ θεῶν μέγαν ὅρκον ὀπώμνυ.
αὐτὰρ ἐπεί ῥ' ὄμοσέν τε τελευτήσάν τε τὸν ὅρκον,
αὐτίκ' ἔπειτά οἱ οἶνον ἐν ἀμφιφορεῦσιν ἔφυσσεν,

escaped from death and the fates. Fill twelve jars and fit them all with covers, and pour me barley meal into well sewn skins, and let there be twenty measures of ground barley meal. But keep knowledge hereof to thyself, and have all these things brought together, for at evening I will fetch them when my mother goes to her upper chamber and bethinks her of her rest. For I am going to Sparta and to sandy Pylos to seek tidings of the return of my dear father, if so be I may hear any.

So he spoke, and to his nurse Eurycleia, uttered aloud, cry and weeping spake to him winged words: "Ah, dear child, how has this thought come into thy mind? Whither art thou minded to go over the wide earth, thou, who art an only son and well beloved? But he hath perished far from his country, the Zeus-born Odysseus, in a strange land, and these men, so soon as thou art gone, will devise evil for thee hereafter, that thou mayest perish by guile, and themselves divide all these possessions. Nay, abide here in charge of what is thine, thou hast no need to suffer this and go a wanderer over the unresting sea."

Then wise Telemachus answered her: "Take heart, nurse, for not without a god's warrant is this my plan. But swear to tell naught of this to my dear mother until the eleventh or twelfth day shall come, or until she shall herself miss me and hear that I am gone, lest she may not mar her fair flesh with weeping."

So he spake, and the old woman swore a great oath by the gods to say naught. But when she had sworn and made an end of the oath, straightway she drew for him wine in jars, and poured barley meal

ἐν δέ οἱ ἄλφιτα χεῦεν ἐυρραφέεσσι δοροῖσι. 380
Τηλέμαχος δ' ἐς δῶμαν' ἰὼν μνηστῆρσιν ὁμίλει.
"Ἐνθ' αὖτ' ἄλλ' ἐνόησε θεά, γλαυκῶπις Ἀθήνη
Τηλεμάχῳ δεινῶα κατὰ στολὸν ᾤχετο πάντῃ,
καὶ ῥα ἑκάστῳ φῶτι παρισταμένη φάτο μῦθον,
ὀσπέριος δ' ἐπὶ νῆα θοὴν ἀγίρεσθαι ἀνώγει. 385
ἡ δ' αὖτε Φρονίοιο Νοήμονα φαίδιμον υἱὸν
ἤτεε νῆα θοὴν· ὁ δέ οἱ πρόφρων ὑπέδεκτο.
Δύσετό τ' ἠέλιος σκιόωντό τε πᾶσαι ἀγυιαί,
καὶ τότε νῆα θοὴν ἅλαδ' εἴρυσε, πάντα δ' ἐν αὐτῇ
ἐκλ' ἐτίθει, τά τε νῆες ἐυσσέλμοι φορέουσι. 390
στῆσε δ' ἐπ' ἐσχατιῇ λιμένος, περὶ δ' ἐσθλοὶ ἑταῖροι
ἄθροοι ἠγερέθοντο· θεὰ δ' ὤτρυνεν ἕκαστον.
"Ἐνθ' αὖτ' ἄλλ' ἐνόησε θεά, γλαυκῶπις Ἀθήνη.
βῆ ῥ' ἰέναι πρὸς δῶμαν' Ὀδυσσῆος θείοιο
ἔνθα μνηστήρεσσιν ἐπὶ γλυκὺν ὕπνον ἔχευε, 395
πλάζε δὲ πίνοντας, χειρῶν δ' ἔβαλλε κυπέλλα.
οἱ δ' οὐδεὶς ὤρνυντο κατὰ στάλιν, οὐδ' ἄρ' ἔτι δὴν
ἦσαν, ἐπεὶ σφισιν ὕπνος ἐπὶ βλεφάροισιν ἔπιπτεν.
αὐτὰρ Τηλέμαχον προσέφη γλαυκῶπις Ἀθήνη
ἐκπροκαλεσσαμένη μεγάρων ἐν νειαιρέοντων, 400
Μέντορι εἰδομένη ἠμὲν δέμας ἠδὲ καὶ αὐδήν·
"Τηλέμαχ', ἤδη μέν τοι ἐυκνήμιδες ἑταῖροι
ἥατ' ἐπήρετμοι τὴν σὴν ποτιδέγμενοι ὁρμήν·
ἀλλ' ἴομεν, μὴ δηθὰ διατριβῶμεν ὁδοῖο."
Ὣς ἄρα φωνήσασ' ἡγήσατο Παλλὰς Ἀθήνη 405
καρπαλίμως· ὁ δ' ἔπειτα μετ' ἴχνια βαῖνε θεοῖο.
αὐτὰρ ἐπεί ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,

into well sewn skins, and Telemachus went to the hall and joined the company of the wooers.

Then the goddess, flashing-eyed Athene, took other counsel. In the likeness of Telemachus she went everywhere throughout the city, and to each of the men she drew near and spake her word, bidding them gather at even beside the swift ship. Furthermore, of Noemon, the glorious son of Phronios, she asked a swift ship, and he promised it to her with a ready heart.

Now the sun set and all the ways grew dark. Then she drew the swift ship to the sea and put in it all the gear that well-benched ships carry. And she moored it at the mouth of the harbour, and round about it the goodly company was gathered together, and the goddess heartened each man.

Then again the goddess, flashing-eyed Athene, took other counsel. She went her way to the house of divine Odysseus, and there began to shed sweet sleep upon the wooers and made them to wander in their drinking, and from their hands she cast the cups. But they rose to go to their rest throughout the city and remained no long time seated, for sleep was falling upon their eyelids. But to Telemachus spoke flashing-eyed Athene, calling him forth before the stately hall, having likened herself to Mentor both in form and in voice:

"Telemachus, already thy well-greaved comrades sit at the oar and await thy setting out. Come, let us go, that we may not long delay their journey."

So saying, Pallas Athene led the way quickly, and he followed in the footsteps of the goddess. Now when they had come down to the ship and to

εἶρον ἔπειτ' ἐπὶ θινὶ καρῃ κομόωντας ἑταίρους,
τοῖσι δὲ καὶ μετέειφ' ἱερὴ Ἰς Τηλεμαχοιο·
"Δεῦτε, φίλοι, ἥια φερώμεθα· πάντα γὰρ ἤδη 410
ἄθρόα ἐνὶ μεγάρῳ· μήτηρ δ' ἐμὴ οὔ τι πέπυσται,
οὐδ' ἄλλαι δμωαί, μία δ' οἴη μῦθον ἄκουσεν."
Ὣς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἕποντο.
οἱ δ' ἄρα πάντα φέροντες ἐνισσέλμῳ ἐπὶ νηὶ
κάνθεσαν, ὡς ἐκέλευεν Ὀδυσσῆος φίλος υἱος. 415
ἂν δ' ἄρα Τηλεμαχος νηὸς βαῖν', ἦρχε δ' Ἀθήνη,
νηὶ δ' ἐνὶ πρυμνῇ κατ' ἄρ' ἕζετο· ἄγχι δ' ἄρ' αὐτῆς
ἕζετο Τηλεμαχος· τοὶ δὲ πρυμνησί' ἔλυσαν,
ἂν δὲ καὶ αὐτοὶ βαντες ἐπὶ κληῖσι καθίζον.
τοῖσιν δ' ἴκμενον οὖρον ἵει γλαυκῶπις Ἀθήνη, 420
ἀκραὴ Ζεφύροιο, κελάδοντ' ἐπὶ οἴνοπα πόντον.
Τηλεμαχος δ' ἑταροισιν ἐποτρύνας ἐκέλευσεν
δπλων ἅπτεσθαι· τοὶ δ' ἐτρύνοντο ἄκουσαν.
ἱστὸν δ' εἰλάτινον κοίλης ἐντοσθε μεσόδμης
στῆσαν ἀειραντες, κατὰ δὲ πρότονοισιν ἔδησαν, 425
ἕλκον δ' ἱστία λευκὰ ἐνιστρέπτοισι βοεῦσιν
ἔπρησεν δ' ἄνεμος μέσον ἱστίον, ἀμφὶ δὲ κῦμα
στειρῃ πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης·
ἡ δ' ἔθεν κατὰ κυμα διαπρησσουσα πέλεσθον.
δησάμενοι δ' ἄρα ὅπλα θοὴν ἀνὰ νῆα μέλαιναν 430
στησαντο κρητῆρας ἐπιστεφέας οἴνοιο,
λείβον δ' ἀθανάτοισι θεοῖς αἰειγενέτῃσιν,
ἐκ πάντων δὲ μάλιστα Διὸς γλαυκωπιδι κουρῃ.
παννυχιη μὲν ῥ' ἡ γε καὶ ἠῶ πειρα πέλεσθον.

[1] It is hard to determine with exactness to what extent the orig nal meaning "strong" survives in the uses of ἰφί.

the sea, they found on the shore their long haired comrades, and the strong and mighty Telemachus spoke among them:

"Come friends, let us fetch the stores, for all are now gathered together in the hall. My mother knows naught hereof, nor the handmaids either, one only heard my word."

Thus saying, he led the way, and they went along with him. So they brought and stowed everything in the well-benched ship as the dear son of Odysseus bade. Then on board the ship stepped Telemachus, and Athene went before him and sat down in the stern of the ship, and near her sat Telemachus, while the men loosed the stern cables and themselves stepped on board and sat down upon the benches. And flashing-eyed Athene sent them a favourable wind, a strong-blowing West wind that sang over the wine-dark sea. And Telemachus called to his men, and bade them lay hold of the tackling, and they hearkened to his call. The mast of fir they raised and set in the hollow socket, and made it fast with fore-stays and hoisted up the white sail with twisted thongs of ox-hide. So the wind filled the belly of the sail, and the dark wave sang loudly about the stem of the ship as she went, and she sped over the wave accomplishing her way. Then when they had made the tackling fast in the swift black ship, they set forth bowls brim full of wine, and poured libations to the immortal gods that are forever, and chiefest of all to the flashing-eyed daughter of Zeus. So all night long and through the dawn the ship cleft her way.

It may be that *in* *ioch* *b* and *ioxie* *xeiron* (v. 187) we should see a reference to the masterly steersmanship so royal Odysseus.

Γ

Ἠέλιος δ' ἀνόρουσε, λιπὼν περικαλλέα λίμνην,
οὐρανὸν ἐς πολύχαλκον, ἵν' ἀθανάτοισι φαείνοι
καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζείδωρον ἄρουραν·
οἱ δὲ Πύλον, Νηλῆος ἐυκτίμενον πτολίεθρον,
ἷξον· τοὶ δ' ἐπὶ θῖνι θαλάσσης ἱερὰ ῥέζον, 5
ταύρους παμμέλανας, ἐνοσίχθονι κυανοχαίτῃ.
ἐννέα δ' ἕδραι ἦσαν, πεντακόσιοι δ' ἐν ἑκάστῃ
ἥατο καὶ προὔχοντο ἑκάστοθι ἐννέα ταύρους.
αὐθ' οἱ σπλάγχνα πάσαντο, θεῷ δ' ἐπὶ μηρί' ἔκαιον,
οἱ δ' ἰθὺς κατάγοντο ἰδ' ἱστία νηὸς ἐίσης 10
στεῖλαν ἀείραντες, τὴν δ' ὥρμισαν, ἐκ δ' ἔβαν αὐτοί·
ἐκ δ' ἄρα Τηλέμαχος νηὸς βαῖν', ἦρχε δ' Ἀθήνη.
τὸν πρότερη προσέειπε θεά, γλαυκῶπις Ἀθήνη·
"Τηλέμαχ', οὐ μέν σε χρὴ ἔτ' αἰδοῦς, οὐδ' ἠβαιόν·
τούνεκα γὰρ καὶ πόντον ἐπέπλως, ὄφρα πύθῃαι 15
πατρός, ὅπου κύθε γαῖα καὶ ὅν τινα πότμον ἐπέσπεν.
ἀλλ' ἄγε νῦν ἰθὺς εἶα Νέστορος ἱπποδάμοιο·
εἴδομεν ἥν τινα μῆτιν ἐνὶ στήθεσσι κέκευθε.
λίσσεσθαι δέ μιν αὐτός, ὅπως νημερτέα εἴπῃ·
ψεῦδος δ' οὐκ ἐρέει· μάλα γὰρ πεπνυμένος ἐστί." 20

BOOK III

And now the sun, leaving the beauteous mere, sprang up into the brazen heaven to give light to the immortals and to mortal men on the earth, the giver of grain, and they came to Pylos, the well-built citadel of Neleus. Here the townsfolk on the shore of the sea were offering sacrifice of black bulls to the dark-haired Earth-shaker. Nine companies there were, and five hundred men sat in each, and in each they held nine bulls ready for sacrifice. Now when they had tasted the inner parts and were burning the thigh pieces to the god, the others put straight in to the shore, and hauled up and furled the sail of the shapely ship, and moored her, and themselves stepped forth. Forth too from the ship stepped Telemachus, and Athene led the way. And the goddess, flashing-eyed Athene, spake first to him, and said:

"Telemachus, no longer hast thou need to feel shame, no, not a whit. For to this end hast thou sailed over the sea, that thou mightest seek tidings of thy father,—where the earth covered him, and what fate he met. But come now, go straightway to Nestor, tamer of horses, let us learn what counsel he keepeth hid in his breast. And do thou beseech him thyself that he may tell thee the very truth. A lie will he not utter, for he is wise indeed."

[illegible]

[illegible]

[illegible]

Then was Telemachus ashamed for her. "Mentor, how can I go and how shall I greet him? I am all untaught in noble speech, and moreover a young man has shame to question an elder."

"Friend, of your own heart you will find some words within you, and God put words into your mouth, I know, that you will not be slack to speak the word, seeing you are of a race that God has made to be good and wise."

So saying, Pallas Athene led the way quickly, and he followed in the footsteps of the goddess, and they came to the gathering of the Achaians, and to the assembly of the men of Pylos. There Nestor sat with his sons, and round about them the people were making ready the feast, were roasting some of the meat and putting other pieces on the spits. But when they saw the strangers they came together in a great throng, and all stretched out their hands in welcome and bade them sit down. First Nestor's son Peisistratos came near and took both by the hand and made them to sit down at the feast on soft fleeces upon the sand of the sea, beside his brother Thrasymedes and his father. Thereupon he gave them portions of the inner meat and poured wine in a golden cup and, pledging her, he spoke to Pallas Athene, daughter of Zeus who wears the aegis:

"Pray now, stranger, to the lord Poseidon, for this is the feast whereunto you have chanced in coming hither. And when the libation poured out and the prayer, as is fitting, have given the friend also the cup of honey-sweet wine that he may render unto the immortals, for all men have need of the gods. How not he is the younger of us age wise, wherefore to thee first will I give the golden cup."

Ὣς εἰπὼν ἐν χειρὶ τίθει δέπας ἡδέος οἴνου
χαῖρε δ' Ἀθηναίῃ πεπνυμένῳ ἀνδρὶ δικαίῳ,
οὕνεκα οἱ πρότερον δῶκε χρυσείοιο ἄλειστον
αὐτίκα δ' εὔχετο πολλὰ Ποσειδάωνι ἄνακτι·
"Κλῦθι, Ποσείδαον γαιήοχε, μηδὲ μεγήρῃς
ἡμῖν εὐχομένοισι τελευτῆσαι τάδε ἔργα.
Νέστορι μὲν πρώτιστα καὶ υἱάσι κῦδος ὄπαζε,
αὐτὰρ ἔπειτ' ἄλλοισι δίδου χαρίεσσαν ἀμοιβὴν
σύμπασιν Πυλίοισιν ἀγακλειτῆς ἑκατόμβης,
δὸς δ' ἔτι Τηλέμαχον καὶ ἐμὲ πρήξαντε νέεσθαι,
οὕνεκα δεῦρ' ἱκόμεσθα θοῇ σὺν νηὶ μελαίνῃ."
Ὣς ἄρ' ἔφατ' ἠρᾶτο καὶ αὐτὴ πάντα τελεύτα.
δῶκε δὲ Τηλεμάχῳ καλὸν δέπας ἀμφικύπελλον
ὧς δ' αὖτως ἠρᾶτο Ὀδυσσῆος φίλος υἱός
οἱ δ' ἐπεὶ ὤπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο,
μοίρας δασσάμενοι δαίνυντ' ἐρικυδέα δαῖτα.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
τοῖς ἄρα μυθον ἦρχε Γερήνιος ἱππότα Νέστωρ·
"Νῦν δὴ κάλλιόν ἐστι μεταλλῆσαι καὶ ἐρέσθαι
ξείνους, οἳ τινές εἰσιν, ἐπεὶ τάρπησαν ἐδωδῆς
ὦ ξεῖνοι, τίνες ἐστέ; πόθεν πλεῖθ' ὑγρὰ κέλευθα,
ἤ τι κατὰ πρῆξιν ἢ μαψιδίως ἀλάλησθε
οἷά τε λῃστῆρες ὑπεὶρ ἅλα, τοί τ' ἀλόωνται
ψυχὰς παρθέμενοι κακὸν ἀλλοδαποῖσι φέροντες;"
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα
θαρσήσας· αὐτὴ γὰρ ἐνὶ φρεσὶ θῆρσος Ἀθήνη

So he spake, and placed in her hand the cup of sweet wine. But Pallas Athene rejoiced at the man's wisdom and judgment, in that to her first he gave the golden cup, and straightway she prayed earnestly to the lord Poseidon:

"Hear me, Poseidon, thou Earth-enfolder, and grudge not in answer to our prayer to bring these deeds to fulfilment. To Nestor, first of all, and to his sons vouchsafe renown, and then do thou grant to the rest gracious requital for this glorious hecatomb, even to all the men of Pylos, and grant furthermore that Telemachus and I may return when we have accomplished all that for which we came hither with our swift black ship."

Thus she prayed, and was herself fulfilling all. Then she gave Telemachus the fair two-handled[1] cup, and in like manner the dear son of Odysseus prayed. Then when they had roasted the outer flesh and drawn it off the spits, they divided the portions and feasted a glorious feast. But when they had put from them the desire of food and drink, the horseman, Nestor of Gerenia,[2] spoke first among them:

"Now verily is it seemlier to ask and enquire of the strangers who they are, since now they have had their joy of food. Strangers, who are ye? Whence do ye sail over the watery ways? Is it on some business, or do ye wander at random over the sea, even as pirates who wander hazarding their lives and bringing evil to men of other lands?"

Then wise Telemachus took courage, and made answer, for Athene herself put courage in his heart,

[1] Others, "double cup," i.e. shaped like an hour-glass.
[2] The precise meaning of the epithet is quite unknown.

θ<χ', ἵνα μιν περὶ πατρὸς ἀποιχομένοιο ἕροιτο
ἠδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχῃσιν.[1]
"Ὦ Νέστορ Νηληιάδη, μέγα κῦδος Ἀχαιῶν,
εἴρεαι ὀπωπῆς εἵνεκ' ἐμῆς· ἐγὼ δὲ σὲ τοῦ καταλέξω. 85
ἡμεῖς δὲ Ἰθάκης ὑποκρήνου αἰὲν ἐλήλυθμεν
πρηξίν τε ἠδ' ἀρετήν, οὐ δήμου, ἣν ἀφίκοιτο
πατρὸς ἐμοῦ κλέος εὖρυ μετέρχομαι, ἤν ποθι δώῃσι,
δῖον Ὀδυσσῆος τλαλαιφρόνος, ὃν ποτε φασὶν
σὺν σοὶ μαρναμένου Τρώων πόλιν ἐξαλαπάξαι. 90
ἄλλους μὲν γὰρ πάντας, ὅσοι Τρώεσσι πολέμιζον,
πευθόμεθ', ἧχι ἕκαστος ἀπώλετο λυγρῷ ὀλέθρῳ,
κείνου δ' αὖ καὶ ὄλεθρον ἀπευθέα θῆκε Κρονίων·
οὐ γὰρ τίς δύναται ἐπιφραδέως ἐνιέπειν ὅλεθρον,
εἴθ' ὅ γ' ἐν' ἠπείρῳ δαμὴ ἀνδράσι δυσμενέεσσιν, 95
εἴτε καὶ ἐν πόντῳ μετὰ κύμασιν Ἀμφιτρίτης
τοῦνεκα νῦν τὰ σὰ γούναθ' ἱκάνομαι, αἴ κ' ἐθέλῃσθα
αὐτόν λυγρὸν ὄλεθρον ἀνιστορέειν, εἴ ποθ' ὀπωπὰς
ὀφθαλμοῖσ' ἰδοίης ἢ ἄλλου μύθον ἀκούσας
πλαζομένου· πέρι γάρ μιν ἀέζιρον τέκε μήτηρ. 98
μηδέ τι μ' αἰδόμενος μειλίσσεο μηδ' ἐλεαίρων,
ἀλλ' εὖ μοι κατάλεξον ὅπως ἤτησας ὀπωπῆς
λισσόμενος, εἴ ποτέ τοι τι πατὴρ ἐμὸς, ἐσθλὸς Ὀδυσσεύς,
ἢ ἔπος ἢ τι ἔργον ὑποστὰς ἐξετέλεσσε
ἐν μὲν ἐνὶ Τρώων, ὅθι ποιχόμενοι πήμαν' Ἀχαιοί, 100
τῶν νῦν μοι μύθησαι, καὶ μοι τὰ πάντ' ἐνίσπες."
Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·
"Ὦ φίλ', ἐπεὶ μ' ἐκέλευσας ἀέζιρον, ἤν τε σὺ δείδοις
δῆμόν ἀνιάλιμον μάλα δεῖξαι υἷες Ἀχαιῶν,

[1] Lines 79, 80, 88, is omitted in the best MSS.

that he might ask about his father that was gone, and that good report might be his among men.

"Nestor son of Neleus, great glory of the Achaeans, thou asketh whence we are, and I will surely tell thee. We have come from Ithaca that is below Neion, but this business whereof I speak is mine own, and concerns not the people. I come after the wide-spread rumour of my father, if happily I may hear of it, even of godly Odysseus of the steadfast heart, who once, men say, fought by thy side and sacked the city of the Trojans. For of all men else as many as warred with the Trojans, we learn where each man died a woeful death, but of him the son of Cronos has made even the death to be past learning, for no man can tell surely where he hath died,—whether he was overcome or foes on the mainland, or on the deep among the waves of Amphitrite. Therefore am I now come to thy knees if perchance thou wilt be willing to tell me of his woeful death, whether thou sawest it happy with thine own eyes, or dost hear from some other the story of his wanderings,[1] for beyond all men did his mother bear him to sorrow. And do thou now see out of ruth or pity for me speak soothing words, but tell me truly how thou dost come to know of him. I beseech thee, if ever my father, noble Odysseus, promised aught to thee of word or deed and fulfilled it in the land of the Trojans, where you Achaeans suffered woes, be mindful of it now, I pray thee, and tell me the very truth."

Then the horseman Nestor of Gerenia answered him: "My friend, since thou hast recalled to my mind the sorrow which we endured in that land, we

[1] Or, "from some other wanderer."

[illegible]

[illegible]

[illegible]

sons of the Achaeans, unrestrained in daring,—all that we endured on all planes as we roamed after booty over the misty deep, whithersoever Achilles led, and as our fighting around the great city of king Priam. Lo, there all our best were slain. There lies warlike Ajax, there Achilles, there Patroclus, the peer of the gods in counsel, and there my own dear son, strong as he and peerless, Antilochus, pre-eminent in speed of foot and as a warrior. Aye, and many other ills we suffered beside these, who of mortal men could tell them all? Nay, if for five years' space or six years' space thou wert to abide here and ask of all the woes which the goodly Achaeans endured there, thou wouldst grow weary ere the end and get thee back to thy native land. For nine years' space were we busied plotting every ruse with all manner of wiles, and harder did the son of Cronos bring it to pass. There no man ventured to vie with him in counsel, since goodly Odysseus far excelled in all manner of wiles,—thy father, if indeed thou art his son. Amazement holds me as I look on thee, for very like is thy speech to his, nor would one think but that a younger man would speak so like him. Now all the time that we were there goodly Odysseus and I never spake at variance either in the assembly or in the council, but being of one mind advised the Argives with wisdom and shrewd counsel how all might be for the best. But when we had sacked the lofty city of Priam, and had gone away in our ships, and a god had scattered the Achaeans, then even then, Zeus planned in his heart a woeful return for the Argives, for in no wise prudent or just were all

[illegible]
[illegible] 130
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[illegible] 160
[illegible]

Wherefore many of them met an evil fate through the ill wrath of the flashing-eyed goddess, the daughter of the mighty sire, for she roused strife between the two sons of Atreus. Now these two called to an assembly all the Achaeans recklessly and in no due order, at set of sun— and they came heavy with wine, the sons of the Achaeans— and they spake their word and told wherefore they had gathered the host together. Then in both Menelaus bade the Achaeans think of home return over the broad back of the sea, but in no wise did he please Agamemnon, for he was fain to hold back the host and to offer sore hecatombs, that he might appease the dread wrath of Athena; fool, not knew he then, that with her was to be no hearkening, for the mind of the gods that are forever is not quickly turned. So these two stood handling harsh words; but the host greaved. All sound arose up with a wonderful din, and troubled plans based forward with them. That night we rested, each one pondering hard thoughts against the other, for Zeus was bringing upon us an evil doom; but in the morning some of us launched our ships on the bright sea, and put on board our goods and the women girded women. Half, indeed, of the host held back and remained there with Agamemnon, son of Atreus, shepherd of the host; but half of us embarked and rowed away, and rapidly the ships moved, for a god made smooth the overwhelming sea. But when we came to Tenedos we offered our fare to the gods, being eager to reach our homes, but not Zeus did not yet to grant our return, stubborn god, who roused evil strife again a second time. Then some turned back their curved ships

ἀμφὶ Πένθεα δύο τε δαΐφρονε, ποιμένε λαῶν,
αὐτὰρ ἐπ' Ἀτρείδῃ Ἀγαμέμνονι δῶρα φέροντες
αὐτὰρ ἐγὼ σὺν τοῖσιν ἀολλέων, εἴ μοι ἕκητι,
φόνῳ, ἐπεὶ γίγνωσκον, ἐ δὲ κακὰ μηδέτο δοῦναι.
φόνῳ δὲ Τυδέος υἱὸν ἀρηΐον ὄρσε δ' ἑταίρους
ὄψε δὲ δὴ μετὰ τοῖσι κίε ξανθὸς Μενέλαος,
ἐν Λεθρῷ δ' ἔκτειν' δολίχου πλόον ἀμφιέποντες,
ἠ ἐπὶ νεφέλῃ Χίοιο ποιήεντα ναιετάοντες
πρὸς ἄντα Ψυρίης, αὐτὰρ ἐπ' ἠριέσσῃ ἔχοντες,
ἠ ὑπὸ νεφέλῃ Χίοιο, παρ' ἠεμόεντα Μέλανα
ῥεόμεν ἐξ ἄκρης φόνῳ τάρφεα· αὐτὰρ ἔγ' ἕμπν
δεῦρο, καὶ ἥκομεν πόλεμόν μετὰ τοῖσι Τρόεσσιν
τεμνέμεν, ὀξὺ τάχιστα νῆας πάσσοντα φύτοισιν.
ἤρτο δ' ἐπὶ λαῖφος ἐοῖ ἀνέμοισι· τοὶ δὲ μολ' ἄκρα
ἐλθόντε κάλεσθε δαΐφρονε, ἐκ δὲ Τρόεσσιν
ἐπνύμεν κατάγοντο· Ποσειδάων δὲ τεῖρεν
πολλ' ἐπὶ μηδ' ἐθέλοντ', πόλεμόν μετὰ μητιόωντε
τέρματον ἡμαρ ἐπ', ἐν δ' ἐν Ἄρηϊ νῆας ἔκειρε
Τυδείδεω ἑτάροι Διομήδεος ἱππόδαμοιο
ἔνθαδε· αὐτὰρ ἐπὶ τοῖσι Πύλιον δ' ἔχον· οὐδέ τοι ἔβη
εἴρος· ἐπεὶ δὴ πρῶτα θεὸς τρόπεν αὐτὰρ
"Ὄφρ' ἄλλοι, φίλε τέκνον, ἀπωτέρω, οὐδέ τι οἶδε
ἀστῶν, εἴ τ' ἐπίκουροι Ἀχαιῶν εἴ τ' ἀπόλοντο
ἔστω δ' ἐπὶ μεγάροισι κεκάμενος ἡμετέροισι
πείθομαι, ἢ θέμις ἐστί, δόμοισι, οὐδέ σε κείνω.
εἰ μὲν Μυρμιδόνας φασ' Ἀθήνε ἐγχεσιμώρους,
οἷος δ' Ἀχιλῆος μεγαθύμου φαίδιμος υἱός,
εἰ δὲ Φιλοκτήτης, Ποιάντιος ἀγλαὸς υἱὸν
πάντας δ' Ἰδομενῆα Κρήτης ἐκ πάγ' ἑταίρους,
ἐν

and departed, even the lord Odysseus, the wise and crafty minded, with his company, once more showing favour to Agamemnon, son of Atreus. But I with the fair company of ships that followed me fled on, for I knew that the god was devising evil. And the warlike son of Tydeus fled and urged on his men, and late upon our track came fair-haired Menelaus, and overtook us in Lesbos, as we were debating the long voyage, whether we should sail to one ward of rugged Chios, toward the isle Psyria, keeping Chios[1] on our left, or to ward of Chios past windy Mimas. So we asked the god to show us a sign, and he showed it us, and made us cleave through the midst of the sea to Euboea, that we might the soonest escape from misery. And a steady wind sprang up to blow, and the ships ran swiftly over the teeming waves, and at night put in to Geraestus. There on the altar of Poseidon we laid many thighs of bulls, thankful to have traversed the great sea. It was the fourth day when in Argos the company of Diomedes, son of Tydeus, tamer of horses, stayed their shapely ships; but I held on toward Pylos, and the wind was not once quenched from the time when the god first sent it forth to blow.

"Thus I came, dear child, without tidings, nor know I aught of those others, who of the Achaeans were saved and who were lost. But what things I have heard as I abide in our halls thou shalt hear as is right, nor will I hide it from thee. Safely, they say, came the Myrmidons, the men that rage with the spear, whom the famous son of great hearted Achilles led; and safely came Philoctetes, the glorious son of Poias. All his company, too, did Idomeneus bring to Crete,

[1] Perhaps, "keeping the isle (Psyria) on our left."

οἳ φύγον ἐκ πολέμου, πόντος δέ οἱ οὔ τιν' ἀπηύρα.
Ἀτρεΐδην δὲ καὶ αὐτοὶ ἀκούετε, νόσφιν ἐόντες,
ὥς τ' ἦλθ' ὥς τ' Αἴγισθος ἐμήσατο λυγρὸν ὄλεθρον.
ἀλλ' ἦ τοι κεῖνος μὲν ἐπισμυγερῶς ἀπέτεισεν· 195
ὡς ἀγαθὸν καὶ παῖδα καταφθιμένοιο λιπέσθαι
ἀνδρός, ἐπεὶ καὶ κεῖνος ἐτείσατο πατροφονῆα,
Αἴγισθον δολόμητιν, ὅ οἱ πατέρα κλυτὸν ἔκτα.
καὶ σύ, φίλος, μάλα γάρ σ' ὁρόω καλόν τε μέγαν τε,
ἄλκιμος ἔσσ', ἵνα τίς σε καὶ ὀψιγόνων ἐὺ εἴπῃ."[1] 200
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Ὦ Νέστορ Νηληϊάδη, μέγα κῦδος Ἀχαιῶν,
καὶ λίην κεῖνος μὲν ἐτείσατο, καί οἱ Ἀχαιοὶ
οἴσουσι κλέος εὐρὺ καὶ ἐσσομένοισι πυθέσθαι·[2]
αἲ γὰρ ἐμοὶ τοσσήνδε θεοὶ δύναμιν περιθεῖεν, 205
τείσασθαι μνηστῆρας ὑπερβασίης ἀλεγεινῆς,
οἵ τέ μοι ὑβρίζοντες ἀτάσθαλα μηχανόωνται.
ἀλλ' οὔ μοι τοιοῦτον ἐπέκλωσαν θεοὶ ὄλβον,
πατρί τ' ἐμῷ καὶ ἐμοί· νῦν δὲ χρὴ τετλάμεν ἔμπης."
Τὸν δ' ἠμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ· 210
"Ὦ φίλ', ἐπεὶ δὴ ταῦτά μ' ἀνέμνησας καὶ ἔειπες,
φασὶ μνηστῆρας σῆς μητέρος εἵνεκα πολλοὺς
ἐν μεγάροις ἀέκητι σέθεν κακὰ μηχανάασθαι·
εἰπέ μοι ἠὲ ἑκὼν ὑποδάμνασαι, ἦ σέ γε λαοὶ
ἐχθαίρουσ' ἀνὰ δῆμον, ἐπισπόμενοι θεοῦ ὀμφῇ. 215
τίς δ' οἶδ' εἴ κέ ποτέ σφι βίας ἀποτείσεται ἐλθών,
ἢ ὅ γε μοῦνος ἐὼν ἢ καὶ σύμπαντες Ἀχαιοί;
εἰ γάρ σ' ὣς ἐθέλοι φιλέειν γλαυκῶπις Ἀθήνη,

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[1] Lines 199 f. (= i. 301 f.) were rejected by Aristophanes and Aristarchus. [2] ἐσσομένοισιν ἀοιδήν.

all who escaped the war, and the sea robbed him of none. But of the son of Atreus you have yourselves heard, far off though you are, how he came, and how Aegisthus devised for him a woeful doom. Yet verily he paid the reckoning therefor in terrible wise, so good a thing is it that a son be left behind a man at his death, since that son took vengeance on his father's slayer, the guileful Aegisthus, for that he slew his glorious father. Thou, too, friend, for I see thou art a comely man and tall, be thou valiant, that many an one among men yet to be born may praise thee."

Then wise Telemachus answered him: "Nestor, son of Neleus, great glory of the Achaeans, yea verily that son took vengeance, and the Achaeans shall spread his fame abroad, that men who are yet to be may hear thereof. O that the gods would clothe me with such strength, that I might take vengeance on the wooers for their grievous sin, who in wantonness devise mischief against me. But no, the gods have spun for me no such happiness, for me or for my father; and now I must in any case endure."

Then the horseman Nestor of Gerenia answered him: "Herein, since thou calledst this to my mind and didst speak of it, they say that many wooers for the hand of thy mother devise evils in thy halls in thy despite. Tell me, art thou willingly thus oppressed, or do the people throughout the land hate thee, following the voice of a god? Who knows but Odysseus may some day come and take vengeance on them for their violent deeds,—he alone, it may be, or even all the host of the Achaeans? Ah, would that flashing-eyed Athena

ὡς τότ' Ὀδυσσῆος περικήδετο κυδαλίμοιο
δήμῳ ἐνὶ Τρώων, ὅθι πάσχομεν ἄλγε' Ἀχαιοί— 220
οὐ γάρ πω ἴδον ὧδε θεοὺς ἀναφανδὰ φιλεῦντας,
ὡς κείνῳ ἀναφανδὰ παρίστατο Παλλὰς Ἀθήνη—
εἴ σ' οὕτως ἐθέλοι φιλεῖν κηδοίατο θυμῷ,
τῷ κέν τις κείνων γε καὶ ἐκλελαθοίατο γάμοιο."

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα· 225
"Ὦ γέρον, οὔ πω τοῦτο ἔπος τελέεσθαι ὀίω·
λίην γὰρ μέγα εἶπες· ἄγη μ' ἔχει. οὐκ ἂν ἐμοί γε
ἐλπομένῳ τὰ γένοιτ', οὐδ' εἰ θεοὶ ὡς ἐθέλοιεν."

Τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·
"Τηλέμαχε, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων. 230
ῥεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαώσαι,
βουλοίμην δ' ἂν ἐγώ γε καὶ ἄλγεα πολλὰ μογήσας
οἴκαδέ τ' ἐλθέμεναι καὶ νόστιμον ἦμαρ ἰδέσθαι,
ἢ ἐλθὼν ἀπολέσθαι ἐφέστιος, ὡς Ἀγαμέμνων
ὤλετ' ὑπ' Αἰγίσθοιο δολῳ καὶ ἧς ἀλόχοιο. 235
ἀλλ' ἦ τοι θάνατον μὲν ὁμοίιον οὐδὲ θεοί περ
καὶ φίλῳ ἀνδρὶ δύνανται ἀλαλκέμεν, ὁππότε κεν δὴ
μοῖρ' ὀλοὴ καθέλῃσι τανηλεγέος θανάτοιο."

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Μέντορ, μηκέτι ταῦτα λεγώμεθα κηδόμενοί περ· 240
κείνῳ δ' οὐκέτι νόστος ἐτήτυμος, ἀλλά οἱ ἤδη
φρασσαντ' ἀθάνατοι θάνατον καὶ κῆρα μέλαιναν.
νῦν δ' ἐθέλω ἔπος ἄλλο μεταλλῆσαι καὶ ἐρέσθαι

[1] The word is a dubious one and connection with ὁμοῖος is very uncertain. Save for this passage, ὁμοίιος is only used of

might choose to love thee even as then she cared exceedingly for glorious Odysseus in the land of the Trojans, where we Achaeans suffered woes. For never yet have I seen the gods so manifestly showing love, as Pallas Athene did to him, standing manifest by his side. If she would be pleased to love thee in such wise and would care for thee at heart, then would many an one of them utterly forget marriage."

Then wise Telemachus answered him: "O'ld man, in no wise do I deem that this word will be brought to pass. Too great is what thou speakest, amazement holds me. No hope have I that this will come to pass, no, not though the gods should so will it.

Then the goddess, flashing-eyed Athene, spoke to him and said: "Telemachus, what a word has escaped the barrier of thy teeth! Easily might a god who willed it bring a man safe home even from afar. But for myself I had rather endure many grievous toils ere I reached home and see the day of my returning, than after my return be slain at my hearth as Agamemnon was slain by the guile of Aegisthus and of his own wife. But of a truth death that is common to all! the gods themselves cannot ward from a man their love, when the foul fate of grievous death shall cause him down.

Then wise Telemachus answered her: "Mentor, no longer let us talk of these things despite our grief. For him no return can ever more be brought to pass; nay, ere this the immortals have devised for him death and black fate. But now I would make enquiry and ask Nestor regarding another matter

war or strife. Some would read *hodoio*, "baneful, destructive."

Νέστορ', ἐπεὶ περίοιδε δίκας ἠδὲ φρόνιν ἄλλων·
τρὶς γὰρ δή μίν φασιν ἀνάξασθαι γένε' ἀνδρῶν,
ὥς τέ μοι ἀθάνατος ἰνδάλλεται εἰσοράασθαι.
ὦ Νέστορ Νηληϊάδη, σὺ δ' ἀληθὲς ἐνίσπες·
πῶς ἔθαν' Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων;
ποῦ Μενέλαος ἔην; τίνα δ' αὐτῷ μήσατ' ὄλεθρον
Αἴγισθος δολόμητις, ἐπεὶ κτάνε πολλὸν ἀρείω;
ἦ οὐκ Ἄργεος ἦεν Ἀχαιϊκοῦ, ἀλλά πῃ ἄλλῃ
πλάζετ' ἐπ' ἀνθρώπους, ὁ δὲ θαρσήσας κατέπεφνε;"
  Τὸν δ' ἠμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·
"Τοιγὰρ ἐγώ τοι, τέκνον, ἀληθέα πάντ' ἀγορεύσω.
ἦ τοι μὲν τάδε καὐτὸς ὀΐεαι, ὥς κεν ἐτύχθη,[1]
εἰ ζώοντ' Αἴγισθον ἐνὶ μεγάροισιν ἔτετμεν
Ἀτρεΐδης Τροίηθεν ἰών, ξανθὸς Μενέλαος·
τῷ κέ οἱ οὐδὲ θανόντι χυτὴν ἐπὶ γαῖαν ἔχευαν,
ἀλλ' ἄρα τόν γε κύνες τε καὶ οἰωνοὶ κατέδαψαν
κείμενον ἐν πεδίῳ ἑκὰς ἄστεος,[2] οὐδέ κέ τίς μιν
κλαῦσεν Ἀχαιϊάδων· μάλα γὰρ μέγα μήσατο ἔργον.
ἡμεῖς μὲν γὰρ κεῖθι πολέας τελέοντες ἀέθλους
ἥμεθ'· ὁ δ' εὔκηλος μυχῷ Ἄργεος ἱπποβότοιο
πόλλ' Ἀγαμεμνονέην ἄλοχον θέλγεσκ' ἐπέεσσιν.
ἡ δ' ἤ τοι τὸ πρὶν μὲν ἀναίνετο ἔργον ἀεικὲς
δῖα Κλυταιμνήστρη· φρεσὶ γὰρ κέχρητ' ἀγαθῇσι·
πὰρ δ' ἄρ' ἔην καὶ ἀοιδὸς ἀνήρ, ᾧ πόλλ' ἐπέτελλεν
Ἀτρεΐδης Τροίηνδε κιὼν εἴρυσθαι ἄκοιτιν.
ἀλλ' ὅτε δή μιν μοῖρα θεῶν ἐπέδησε δαμῆναι,
δὴ τότε τὸν μὲν ἀοιδὸν ἄγων ἐς νῆσον ἐρήμην

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[1] ὥς κεν ἐτύχθη: ὥς περ ἐτύχθη, favoured by a schol.
[2] ἄστεος: Ἄργεος.

since beyond all others he knows judgments and wisdom. For three men may he have been king for a generation of men, and like unto an immortal he seems to me to walk among them. Nestor, son of Neleus, do thou tell me truly, how was the son of Atreus, wide-ruling Agamemnon, slain? Where was Menelaus? What death did general Aegisthus plan for the king, since he slew a man mightier far than himself? Was Menelaus not in Achaean Argos, but wandering elsewhere among men, so that Aegisthus took heart and did the murderous deed?

Then the horseman Nestor of Gerenia answered him: "Then verily my child will I tell thee the truth. Lo, of thine own self thou dost guess how this matter would have fallen out, if the son of Atreus fair-haired Menelaus on his return from Troy had found Aegisthus in his halls alive. Then for him not even in death would they have piled the upgiven earth, but the dogs and birds would have torn him as he lay on the plain far from the city, nor would any of the Achaean women have lamented him, for monstrous was the deed he devised. We on our part abode there in Troy, fighting our many toils, but he, at ease in a nook of horse-pasturing Argos, ever sought to beguile with words the wife of Agamemnon. Now at the first she put from her the unseemly deed, the beautiful Clytemnestra, for she had an understanding heart; and with her was furthermore a minstrel whom the son of Atreus strictly charged, when he set forth for the land of Troy, to guard his wife. But when at length the doom of the gods bound her that she should be overcome, then verily Aegisthus took

καλλίστην αἰωνοῖσιν ἔλωρ καὶ κύμα τανύσθαι,
τὴν δ' ἑτάλων ἑτέλεσσαν ἀνιηκέν ὄνθε θυμόνδε.
πολλὰ δὲ μορφ' ἔπεσι θεῶν ἱεροῖς ἐνὶ θεσμοῖς,
πολλὰ δ' ἀγάλματ' ἀνέστη ὑφ' ἱερήματα τε χρύσεά τε,
ἀντελέσας μέγα ἔργον, ἐπεὶ οὔ ποτε ἔλπετο θυμῷ 375
"Ἡμεῖς μὲν γὰρ ἅμα πλέομεν Τροιηθεν ἰόντες,
Ἄτρε ἔνε καὶ ἐγώ, φίλα εἰδότες ἀλλήλοισιν
ἀλλ' ὅτε Σουνιόν ἱερὸν ἀφικόμεθ', ἄκρον Ἀθήνων,
ἔνθα ἀνιερώσαντο Μενέλαον Φοῖβος Ἀπόλλων
οἶος ἀπάνευθε βελέεσσιν ἀνιεχμένον κατέπεφνε, 380
πηδάλιον μετὰ χερσὶ θοοῖσι νηὸς ἔχοντα,
Φρόντιν Ὀνητορίδην, ὃς ἐκέκαστο φῦλ' ἀνθρώπων
νῆα εὐθυνέοντα, ἐπεὶ ἐπέρχοιεν ἄελλαι
ὃς ὁ μὲν ἔνθ' κατέσχετ', ἀνιεχμένος περ ἀέλλας,
ὄφρ' ἀνέρων θοῶν καὶ ἐνὶ πτόλεμον ἐπερώοιεν. 385
ἀλλ' ὅτε δὴ καὶ κεῖνος ἐπὶ ἀνέμοιο πόντον
ἐν νηοὶ γλαφυρῇσι Μαλειάων ἄρον αἶψα
ἶξε θεών, τοτε δὴ στυγερὴν ὁδὸν εὖρυόπα Ζεὺς
ἐφράσατο, λιγέων δ' ἀκμὴν ἐν' πνέμενα χεῖε,
κῦμάτα τε τρόφοντο' πελώρια, ἶσα ὄρεσσιν 390
ἔνθα διαπμήξας τὰς μὲν Κρήτῃ ἀνέλασσεν,
ἔχι Κιδώνας ἔναιον Ἰαιδάνου ἀμφὶ ῥέεθρα.
ἔστι δέ τις λίσσῃ πλωτὴ τε εἰν ἁλὶ πάτῃ
ἐσχατιὴ Ἰωνίσσι ἐν ἠερόεσσι πόντῳ·
ἔνθα Νότος μέγα κῦμα ποτὶ σκόπελον ῥόον ὠθεῖ, 395
ἐς Φαιστόν, μικρὸς δὲ λίθος μέγα εἶμ' ἀπόερσε
αἱ μὲν ἐμ' ἐνθ' ἵκοντο, σκοπιὴν δ' ἤλυξαν ὄλεθρον

[3] ἀνέρων ἀνεστεκόσι· γυμνοῖσι.

the minstrel to a desert isle and left him to be the prey and spoil of birds, and her, wishing as he was wishing, he led to his own house. And many thighpieces he burned upon the holy altars of the gods, and many offerings he hung up, woven stuffs and gold, since he had accomplished a mighty deed beyond all his heart had hoped.

"Now we were sailing together on our way from Troy, the son of Atreus and I, in all friendship; but when we came to holy Sunium, the cape of Athena, there Phoebus Apollo assailed with his gentle[1] darts and slew the helmsman of Menelaus, as he held in his hands the steering oar of the speeding ship, even Phrontis, son of Onetor, who excelled the tribes of men in piloting a ship when the storm winds blow strong. So Menelaus tarried there, though eager for his journey, that he might bury his comrade and over him pay funeral rites. But when he in his turn, as he passed over the wine-dark sea in the hollow ships, reached in swift course the steep height of Malea, then verily Zeus, whose voice is loud, after pondered for him a hateful path and poured upon him the blasts of shrill winds, and the waves were swollen to huge size, like unto mountains. Then, parting his ships in twain, he brought some to Crete, where the Cydonians dwell about the streams of Iardanus. Now there is a smooth cliff, sheer towards the sea, on the border of Gortyn in the misty deep, where the South-west Wind drives the great wave against the headland on the left toward Phaestus, and a little rock holds back a great wave. Thither came some of his ships, and the men with much ado escaped

[1] A gentle, painless death was thought to be due to Apollo's darts.

δίφρον, ἀνὰ δ' ἵππους τε καὶ ἀγκυλοχείλεα δόξαν
αὐτὰρ ἐπὶ τοῖσιν τοῖσιν ἐπιστήσαντο ἕκαστος
Ἀτρείδης κυνέην φόβον ἄμματα τε καὶ ἔγχος
ὅς ὁ μὲν ἐξίθυν πολὺ φέρτερος ἠὲ κορυστὴς
ἔστο ἔ ὁ γὰρ ἐν πᾶσι κατ' ἀλλοθρόοντ' ἀνέρας ἔπεσσιν
τόφρα δὲ τοὶ Ἀχαιοὶ ἐμήσατο ἀγκόθι λειμῶν
ἔστασαν ἐξ ἄρα τοῖσιν ἐπιστήσαντο Μενέλαος
ἀτρεκέως Ἀτρείδης, ἐλέλιξε δὲ λαὸν ἐν αὐτῷ
τῷ δὲ οἱ ἐνδοθεν κῆρ ἔλιθε ἔλπετο Ὀρκίον
ἤ ῥ' ἐν' Ἀτρείδαο, κατὰ δ' ἔστασε πατροφόνοιο
Αἰγίσθου δολόμητιν, ἐπὶ δὲ πάντας ἀλέεσθαι
ἤ τοι ὁ τοῖσιν ἀνάσσων ἔλεγε τόφρα Ἀρηϊφίλοιο
μήτρος τε στήθεσσιν καὶ ἀγκλίσιν Αἰγίσθοιο
αὐτὰρ ἐπὶ τοῖσιν ἄλλοι βόον ἀγάθοι Μενέλαοι
πολλὰ ἐπιστάμενοι ἔπεσι δεσμὸν ἐν ἀγῶνι δέοντο

"Ἠ καὶ σύ, φίλος, μὴ δὴ δόμον ἔνθ' τῆλε κλυόντες
ἀστρατα τε πρόλιπον ἐπὶ δίφρον τε ἐν ἵππον ἐόμεσθα
οὔτω ὑπεφθάσαντε μὴ τοῦ κατὰ πάντα φύγωμεν
ἀστρατα δαιμόνιοι, ἐν δὲ τοῖσιν ἐόν ἐλέγξω,
ἀλλ' ἐν μὲν Μενέλαον ἐν ἀλόχῳ καὶ ἔνεκα
ἔλθεν· κείνον γὰρ ἐνὶ ἀλλοθρόοντ' ἀνέρας ἔπεσσιν
ἐν τοῖς ἀνέρασιν, ἔδεν ἐν ἔλπετο τε θεμὸ
ἔλθεμεν, ἐν τοῖσι πρώτοις ἀποφθίσεσθαι ἔλεγε
ἐν τοῖσιν μετὰ τοῖσιν ἔδεν τε τὸν αὐτὸ ἔκαστος
αὐτοῦ τε ἀχνύοντες, ἔπεσι μετὰ τε βίοιο τε.
ἀλλ' ἔδεν ἐν ἐν τοῖσι τε ἐν καὶ ἐοῖς ἔπαρεσκεν
ἐν δ' ἔδεν τοῖς, πάντα τοῖς ἔλθεν τε καὶ ἔπεσι,
πάρ δὲ τοῖς οἶκε ἔμοι, ἐν τοῖς πάμπαν ἔκαστοι

[1] Ἀτρείδαο: Ἀθήνησι Ἀριστάρχου, θυμῶν Ἰακωβίτου.

destruction, howbeit the ships the waves dashed to pieces against the reef. But the five other dark prowed ships the wind and wave brought to Egypt. So he was wandering there with his ships among men of strange speech, gathering much livelihood and gold; but meanwhile Aegisthus devised the woeful work at home. Seven years he reigned over Mycenae, rich in gold, after slaying the son of Atreus, and the people were subdued under him; but in the eighth came as his bane the goodly Orestes back from Athens, and slew his father's murderer, the guileful Aegisthus, for that he had slain his glorious father. Now when he had slain him, he made a funeral feast for the Argives over his hateful mother and the craven Aegisthus; and on the self-same day there came to him Menelaus, good at the war-cry, bringing much treasure, even all the burden that his ships could bear.

So do not thou, my friend, wander long far from home, leaving thy wealth behind thee and men in thy house so insolent, lest they divide and devour all thy wealth, and thou shalt have gone on a fruitless journey. But to Menelaus I bid and command thee to go, for he has just lately come from a strange land, from a place whence no one would hope in his heart to return, whom the storms had once driven astray into a sea so great, whence the very birds do not fare in the space of a year, so great is it and terrible. But now go thy way with thy ship and thy comrades; or if thou wilt go by land, here are chariot and horses at hand for thee, and here at thy service are my sons, who will be thy guides to goodly

δε Λακεδαίμονα δῖαν, ὅθι ξανθὸς Μενέλαος,
λισσόμεθα δέ μιν αὐτοί, ἵνα νημερτὲς ἐνίσπῃ
ψεῦδος δ' οὐκ ἐρέει· μάλα γὰρ πεπνυμένος ἐστιν."
"Ὣς ἔφατ', ἠελίῳ δ' ἄρ' ἔδυν καὶ ἐπὶ κνέφας ἦλθε·
τοῖσι δὲ καὶ μετέειπε θεὰ, γλαυκῶπις Ἀθήνη· 320
"Ἦ μέν, ἔφη, ἥ τοι ταῦτα κατὰ μοῖραν κατέλεξας·
ἀλλ' ἄγε τάμνετε μὲν γλώσσας, κεράσασθε δὲ οἶνον
ὀφρα Ποσειδάωνι καὶ ἄλλοισιν ἀθανάτοισιν
σπείσαντες εὐνάζοιμεθ· τοὶ γὰρ ὥρη.
ἤδη γὰρ φάος οὐκέθ' ὑπὸ ζόφον, αὐτὰρ ἔπειτα 325
ἐνθάδε θεῖον δὴ δαῖτι θάμασσόμεν, ἀλλὰ νισέσθω."
Ἦ ῥα Διὸς θυγάτηρ· οἱ δ' ἄλλοθεν αἰδέσσαντες·
τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχεαν,
κοῦροι δὲ κρητῆρας ἐστεψάοντο ποτοῖο,
νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν· 330
γλώσσας δ' ἐν πυρὶ βάλλον, ἀπαρξάμενοι δ' ἐπέλειβον
αὐτὰρ ἐπεὶ σπείσάν τε πίον θ', ὅσσον ἤθελε θυμός,
δὴ τότ' Ἀθήνη καὶ Τηλέμαχος θεοειδὴς
ἄμφω ἴσαθον κοῖλον ἐπὶ νῆα νεώσαι.
Νέστωρ δ' αὖ κατέρυκε καθαπτόμενος ἐπέεσσιν· 335
"Ζεῦ τε γ' ἀλεξήσειε καὶ ἄλλοι θεοὶ ἄλλοι,
ὡς ἡμεῖς παρ' ἐμοῖο δόμον ἐπὶ νῆα κίοντε
ὧς τε τὸν ἠ παρὰ πατρὶ νέον ἀπεόντος ἠδὲ πανίχρου,
ᾧ οὔ τι χλαῖναι καὶ ῥήγεα πολλ' ἐνὶ οἴκῳ,
οὐδ' αὖτῳ μαλακὸν οὐδὲ ξεινοῖσιν ἐνεύδειν. 340
αὐτὰρ ἐμοὶ παρὰ μὲν χλαῖναι καὶ ῥήγεα πολλὰ
οὐ δὴν δὴ τοῖόδ' ἀνέρος Ὀδυσσῆος φίλος υἱὸς
ἕνθ' ἐν ἀγκοίνῃσι κατακλίσεται, ὄφρ' ἐν ἐγὼ γε

Lacedaemon, where lives fair-haired Menelaus. And do thou beseech him thereof that he may tell thee the very truth. A lie will he not utter, for he is wise indeed."

So he spoke, and the sun set, and darkness came on. Then among them spoke the goddess flashing-eyed Athene: "Of a truth man of a truth hast told this tale aright. But come, cut out the tongues of the victims and mix the wine, that when we have poured libations to Poseidon and the other immortals, we may bethink us of sleep, for it is the time thereto. Even now has the light gone down beneath the darkness, and it is not fitting to sit long at the feast of the gods, but to go our way."

So spoke the daughter of Zeus, and they hearkened to her voice. Heralds poured water over their hands, and youths filled the bowls brim full of drink, and served out to all, pouring first drops for libation into the cups. Then they cast the tongues upon the fire and rising up, poured libations upon them. But when they had poured libations and had drunk to their heart's content, then very Athene and godlike Telemachus were both fain to return to the hollow ship, but Nestor on his part sought to stay them, and he spoke to them, saying:

"Thus may Zeus forbid, and the other immortal gods, that ye should go from my house to your swift ship as from one utterly without raiment and poor, who has not cloaks and blankets in plenty in his house, whereon both he and his guests may sleep softly. Nay, in my house there are cloaks and fair blankets. Never surely shall the dear son of this man Odysseus lie down upon the deck of a ship,

ζωω, ἔπειτα δὲ παῖδες ἐνὶ μεγάροισι λιπωνται,
ξεινοις ξεινιζειν, ὅς τις κ' ἐμὰ δωματ' ἵκηται." 254
Τον δ' αὖτε προσεειπε θεα, γλαυκῶπις Ἀθήνη·
"Εὖ δὴ ταυτά γ' ἔφησθα, γερον φιλε· σοι δε ἑοικεν
Τηλεμαχον πειθεσθαι, ἐπει πολυ καλλιον οὕτως,
ἀλλ' οὗτος μεν νυν σοι ἁμ' ἕψεται, ὄφρα κεν εὖδῃ
σοισιν ἐνι μεγαροισιν· ἐγὼ δ' ἐπὶ νῆα μέλαιναν 260
εἶμ', ἵνα θαρσυνω θ' ἑταρους εἴπω τε ἕκαστα.
οἷος γὰρ μετὰ τοῖσι γεραιτερος εἴχομαι εἶναι·
οἱ δ' ἄλλοι φιλοτητι νεωτεροι ἀνδρες ἕπονται,
πάντες ὁμηλικιη μεγαθυμου Τηλεμαχοιο.
ἔνθα κε λεξαίμην κοίλῃ παρὰ νηὶ μελαινῃ 265
νυν· ἀτὰρ ηωθεν μετα Καυκωνας μεγαθυμους
εἶμ' ἔνθα χρεῖος μοι ὀφέλλεται, οὔ τι νεον γε
οὐδ' ὀλιγον. συ δὲ τουτον, ἐπεὶ τεον ἵκετο δῶμα,
πέμψον σὺν ἁμαξῃ τε καὶ υἱέι· δος δέ οἱ ἵππους,
οἵ τοι ἀλαφρότατοι θειειν καὶ κάρτος ἄριστοι." 270
Ὣς ἄρα φωνησασ' ἀπεβη γλαυκῶπις Ἀθηνη
φήνῃ εἰδομενη· θάμβος δ' ἕλε πάντας ἰδοντας[1]
θαυμαζεν δ' ἁ γεραιος, ὅπως ἴδεν ὀφθαλμοῖσιν·
Τηλεμάχου δ' ἕλε χειρα, ἕπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν·
"Ὦ φιλος, οὔ σε ἔολπα κακὸν καὶ ἄναλκιν ἔσεσθαι,
εἰ δὴ τοι νεῳ ὧδε θεοὶ πομπῆες ἕπονται. 275
οὐ μὲν γάρ τις δὴ ἄλλος Ὀλύμπια δωματ' ἐχόντων,
ἀλλὰ Διος θυγατηρ, κυδιστη[2] τριτογενεια,

[1] Πάντας Aristarchus. [2] κυδίστη Zenodotus: ἀγελείη.

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[1] The precise meaning of the word is uncertain, as is the case with so many epithets of the gods. It perhaps means

while I yet live and children after me are left in my halls to entertain strangers, even whosoever shall come to my house."

Then the goddess, flashing-eyed Athene answered him: "Well indeed hast thou spoken in this, old friend, and it were fitting for Telemachus to hearken to thee, since it is far better thus. But while he shall now follow with thee, that he may sleep in thy halls, I for my part will go to the black ship, that I may hearten my comrades and tell them all. For alone among them I declare that I am an older man, the others are younger who follow in friendship, all of them of like age with great-hearted Telemachus. There will I lay me down by the hollow black ship this night, but in the morning I will go to the great-hearted Cauconians, where a debt is owing to me, in no wise new or small. But do thou send this man on his way with a chariot and with thy son, since he has come to thy house, and give him horses, the fleetest thou hast in running and the best in strength."

So spoke the goddess flashing-eyed Athene, and she departed in the likeness of a sea-eagle, and amazement fell upon all at the sight, and the old man marvelled, when his eyes beheld it. And he grasped the hand of Telemachus, and spoke, and addressed him:

"Friend, in no wise do I think that thou wilt prove a base man or a craven, if verily when thou art so young the gods follow thee to be thy guides. For truly this is none other of those that have their dwellings on Olympus but the daughter of Zeus, Tritogeneia,[1] the maid most glorious, she that

[1] "Triton-born" possibly with reference to an ancient stream of that name in Boeotia or Thessaly.

ἦ τοι καὶ πατέρ' ἐσθλὸν ἐν Ἀργείοισιν ἐτίμα.
ἀλλὰ ἄνασσ' ἴληθι, δίδωθι δὲ μοι κλέος ἐσθλόν, 280
αὐτῷ καὶ παιδεσσι καὶ αἰδοῖ παρακοίτῃ·
σοὶ δ' αὖ ἐγὼ ῥέξω βοῦν ἦνιν εὐρυμέτωπον
ἀδμήτην, ἣν οὔ πω ὑπὸ ζυγὸν ἤγαγεν ἀνήρ·
τὴν τοι ἐγὼ ῥέξω χρυσὸν κέρασιν περιχεύας."
Ὣς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη.
τοῖσιν δ' ἡγεμόνευε Γερήνιος ἱππότα Νέστωρ, 286
υἱάσι καὶ γαμβροῖσιν, ἐὰ πρὸς δώματα καλά.
ἀλλ' ὅτε δωμαθ' ἵκοντο ἀγακλυτὰ τοῖο ἄνακτος,
ἑξείης ἕζοντο κατὰ κλισμούς τε θρόνους τε·
τοῖς δ' ὁ γέρων ἐλθοῦσιν ἀνὰ κρητῆρα κέρασσεν 290
οἴνου ἡδύποτοιο, τον ἑνδεκάτῳ ἐνιαυτῷ
ὤιξεν ταμίη καὶ ἀπὸ κρηδέμνου ἔλυσε·
τοῦ ὁ γέρων κρητῆρα κεράσσατο, πολλὰ δ' Ἀθήνῃ
εὔχετ' ἀποσπένδων, κούρῃ Διὸς αἰγιόχοιο.
Αὐτὰρ ἐπεὶ σπείσαν τ' ἔπιον θ', ὅσον ἤθελε θυμός,
οἱ μὲν κακκείοντες ἔβαν οἴκονδε ἕκαστος, 296
τὸν δ' αὐτοῦ κοίμησε Γερήνιος ἱππότα Νέστωρ,
Τηλέμαχον, φίλον υἱὸν Ὀδυσσῆος θείοιο,
τρηχοῖς ἐν λαχέεσσιν ὑπ' αἰθούσῃ δριδούπῳ,
παρ' δ' ἄρ' ἀνμαλίην Πεισίστρατον, ἄρχαμον ἀνδρῶν,
ὃς οἱ ἔτ' ἠΐθεος παίδων ἦν ἐν μεγάροισιν· 301
αὐτὸς δ' αὖτε παθεύδε μυχῷ δόμου ὑψηλοῖο,
τῷ δ' ἄλοχος δεσποινα λέχος πόρσυνε καὶ εὐνήν.
Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,

honoured also thy noble father among the Argives. Nay, O Queen, be gracious, and grant to me fair renown, to me and to my sons and to my revered wife, and to thee in return will I sacrifice a sleek[1] heifer broad of brow, unbroken, which no man hath yet led beneath the yoke. Her will I sacrifice, and I will overlay her horns with gold.

So he spoke in prayer, and Pallas Athene heard him. Then the horseman, Nestor of Gerenia, led them, his sons and the husbands of his daughters, to his beautiful palace. And when they reached the glorious palace of the king, they sat down in rows on the chairs and high seats, and on their coming the old man mixed for them a bowl of sweet wine, which now in the eleventh year the housewife opened, when she had loosed the string that held the lid. Thereof the old man bade mix a bowl, and earnestly he prayed, as he poured libations, to Athene, the daughter of Zeus who bears the aegis.

But when they had poured libations, and had drunk to their heart's content, they went, each to his home, to take their rest. But the horseman, Nestor of Gerenia, bade Telemachus, the dear son of divine Odysseus, to sleep there on a corded bedstead under the echoing portico, and by him Peisistratus, of the good ashen spear, a leader of men, who among his sons was still unwed in the palace. But he himself slept in the inmost chamber of the lofty house, and beside him lay the lady his wife, who had strewn the couch.

Soon as early Dawn appeared, the rosy-fingered,

[1] Scholars generally follow the ancient commentators, and render *dmōē* "one year old." The meaning "sleek" was suggested by Groton, whom Allen follows.

ὤρνυτ' ἄρ' ἐξ εὐνῆφι Γερήνιος ἱππότα Νέστωρ, 405
ἐκ δ' ἐλθὼν κατ' ἄρ' ἕζετ' ἐπὶ ξεστοῖσι λίθοισιν,
οἳ οἱ ἔσαν προπαροιθε θυράων ὑψηλάων
λευκοί, ἀποστίλβοντες ἀλείφατος· οἷς ἔπι μὲν πρὶν
Νηλεὺς ἵζεσκεν, θεόφιν μήστωρ ἀτάλαντος·
ἀλλ' ὁ μὲν ἤδη κηρὶ δαμεὶς Ἀιδόσδε βεβήκει, 410
Νέστωρ αὖ τότ' ἐφίζε Γερήνιος, οὖρος Ἀχαιῶν,
σκῆπτρον ἔχων. περὶ δ' υἷες ἀολλέες ἠγερέθοντο
ἐκ θαλάμων ἐλθόντες, Ἐχέφρων τε Στρατίος τε
Περσεύς τ' Ἄρητός τε καὶ ἀντίθεος Θρασυμήδης
τοῖσι δ' ἔπειθ' ἕκτος Πεισίστρατος ἤλυθεν ἥρως, 415
πὰρ δ' ἄρα Τηλέμαχον θεοείκελον εἷσαν ἄγοντες.
τοῖσι δὲ μυθων ἦρχε Γερήνιος ἱππότα Νέστωρ·
"Καρπαλίμως μοι, τέκνα φίλα, κρηήνατ' ἐέλδωρ,
ὄφρ' ἤ τοι πρώτιστα θεῶν ἱλάσσομ' Ἀθήνην,
ἥ μοι ἐναργὴς ἦλθε θεοῦ ἐς δαῖτα θάλειαν. 420
ἀλλ' ἄγ' ὁ μὲν βεβιοῦδ' ἐπὶ βοῦν ἴτω, ὄφρα τάχιστα
ἔλθῃσιν, ἐλάσῃ δὲ βοῶν ἐπιβουκόλος ἀνήρ·
εἷς δ' ἐπὶ Τηλεμάχου μεγαθύμου νῆα μέλαιναν
πάντας ἰὼν ἑτάρους ἀγέτω, λιπέτω δὲ δύ' οἴους·
εἷς δ' αὖ χρυσοχόον Λαέρκεα δεῦρο κελέσθω 425
ἔλθεῖν, ὄφρα βοὸς χρυσὸν κέρασιν περιχεύῃ.
οἱ δ' ἄλλοι μενετ' αὐτοῦ ἀολλέες, εἴπατε δ' εἴσω
δμῳῇσιν κατὰ δῶματ' ἀγακλυτὰ δαῖτα πένεσθαι,
ἕδρας τε ξύλα τ' ἀμφὶ καὶ ἀγλαὸν οἰσέμεν ὕδωρ."

up from his bed rose the horseman, Nestor of Gerenia, and went forth and sat down on the polished stones which were before his lofty doors, white and glistering as with oil.[1] On these of old was wont to sit Neleus, the peer of the gods in counsel; but he erst had been stricken by fate and had gone to the house of Hades, and now there sat upon them in his turn Nestor of Gerenia, the warder of the Achaeans, holding a sceptre in his hands. About him in his room gathered in a throng as they came forth from their chambers, Echephron and Stratios and Perseus and Aretus and godlike Thrasymedes; and to these thereafter came as the sixth the lord Peisistratus. And they led godlike Telemachus and made him sit beside them, and the horseman, Nestor of Gerenia, was first to speak among them:

"Quickly, my dear children, fulfil my desire, that first of all the gods I may propitiate Athene, who came to me in manifest presence to the rich feast of the god. Come now, let one go to the plain for a heifer, that she may come speedily, and let the neat herd may drive her; and let one go to the black ship of great hearted Telemachus and bring all his companions, and let him leave two men only, and let one again bid the goldsmith Laerces come hither, that he may overlay the heifer's horns with gold. And do ye others abide here together, and bid the handmaids within to make ready a feast throughout our glorious halls, to fetch seats, and logs to set on either side of the altar, and to bring clear water."

[1] So Eustathius and the scholia. Others think of a wash or stucco, covering the stones.

Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐποίπνυον· ἦλθε μὲν ἄρ βοῦς 430
ἐκ πεδίου, ἦλθον δὲ θοῆς παρὰ νηὸς ἑίσης
Τηλεμάχου ἑταροι μεγαλήτορος, ἦλθε δὲ χαλκεὺς
δπλ' ἐν χερσὶν ἔχων χαλκήια, πείρατα τέχνης,
ἄκμονά τε σφῦράν τ' ἐυποίητόν τε πυράγρην,
οἷσίν τε χρυσὸν εἰργάζετο· ἦλθε δ' Ἀθήνη 435
ἱρῶν ἀντιόωσα. γέρων δ' ἱππηλάτα Νέστωρ
χρυσὸν ἔδωχ'· ὁ δ' ἔπειτα βοὸς κέρασιν περίχευεν
ἀσκήσας, ἵν' ἄγαλμα θεὰ κεχάροιτο ἰδοῦσα.
βοῦν δ' ἀγέτην κεράων Στρατίος καὶ δῖος Ἐχέφρων·
χίρνιβα δέ σφ' Ἄρητος ἐν ἀνθεμόεντι λεβητι 440
ἦλυθεν ἐκ θαλάμοιο φέρων, ἑτέρῃ δ' ἔχεν οὐλὰς
ἐν κανέῳ· πέλεκυν δὲ μενεπτόλεμος Θρασυμηδὴς
ὀξὺν ἔχων ἐν χειρὶ παρίστατο βοῦν ἐπικόψων.
Περσεὺς δ' ἀμνίον εἶχε· γέρων δ' ἱππηλάτα Νέστωρ
χίρνιβά τ' οὐλοχύτας τε κατήρχετο, πολλὰ δ' Ἀθήνῃ
εὔχετ' ἀπαρχόμενος, κεφαλῆς τρίχας ἐν πυρὶ βάλ-
λων. 445

Αὐτὰρ ἐπεὶ ῥ' εὔξαντο καὶ οὐλοχύτας προβάλοντο,
αὐτίκα Νέστορος υἱὸς ὑπέρθυμος Θρασυμηδὴς
ἤλασεν ἄγχι στάς· πέλεκυς δ' ἀπέκοψε τένοντας
αὐχενίους, λῦσεν δὲ βοὸς μένος. αἱ δ' ὀλόλυξαν 450
θυγατέρες τε νυοί τε καὶ αἰδοίη παράκοιτις
Νέστορος, Εὐρυδίκη, πρέσβα Κλυμένοιο θυγατρῶν.
οἱ μὲν ἔπειτ' ἀνέλοντες ἀπὸ χθονὸς εὐρυοδείης
ἔσχον· ἀτὰρ σφάξεν Πεισίστρατος, ἄρχαμος ἀνδρῶν.

So he spoke, and they all set busy to work. The heifer came from the plain and from the swift, shapely ship came the comrades of great hearted Telemachus, the smith came bearing in his hands his tools of bronze, the implements of his craft, anvil and hammer and well made tongs, wherewith he wrought the gold, and Athene came to accept the sacrifice. Then the old man, Nestor, the driver of chariots, gave gold and the smith prepared it, and overlaid therewith the horns of the heifer, that the goddess might rejoice when she beheld the offering. And Stratios and godly Echephron led the heifer by the horns, and Aretus came from the chamber bringing them water for the hands in a basin embossed with flowers, and in the other hand he held barley grains in a basket, and Thrasymedes, steadiest in fight stood by, holding in his hands a sharp axe, to fell the heifer, and Perseus held the bowl for the blood. Then the old man, Nestor, driver of chariots, began the opening rite of hand washing and sprinkling with barley grains, and earnestly he prayed to Athene, cutting off an first offering the hair from the head, and casting it into the fire.

Now when they had prayed, and had strewn the barley grains, straightway the son of Nestor, Thrasymedes, high of heart, came near and dealt the blow, and the axe cut through the sinews of the neck, and loosened the strength of the heifer. Then the women raised the sacred cry, the daughters and the young wives and the revered wife of Nestor, Eurydice, the eldest of the daughters of Clymenus, and the men raised the heifer's head from the wide wayed earth and held it, and Peisistratus,

τῆς δ' ἐπεὶ ἐκ μέλαν αἷμα ῥυῆ, λίπε δ' ἐστέα θυμός, 465
αἶψ' ἄρα μιν διέχευαν, ἅφαρ δ' ἐκ μηρία τάμνον
πάντα κατὰ μοῖραν, κατά τε κνίσῃ ἐκάλυψαν
δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
καῖε δ' ἐπὶ σχίζης ὁ γέρων, ἐπὶ δ' αἴθοπα οἶνον
λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπωβόλα χερσίν. 470
αὐτὰρ ἐπεὶ κατὰ μῆρ' ἔκαη καὶ σπλάγχνα πάσαντο,
μαστύλλον τ' ἄρα τἆλλα καὶ ἀμφ' ὀβελοῖσιν ἐπείραν,
ὤπτεον δ' ἀκρόσορον ὀβελοὺς ἐν χερσὶν ἔχοντες.
Τόφρα δὲ Τηλέμαχον λοῦσεν καλὴ Πολυκάστη,
Νέστορος ὀτλοτάτη θυγατὴρ Νηληιάδαο· 475
αὐτὰρ ἐπεὶ λοῦσέν τε καὶ ἔχρισεν λιπ' ἔλαιῳ,
ἀμφὶ δέ μιν φάρος καλὸν βάλε ἠδὲ χιτώνα,
ἐκ ρ' ἀσαμινθοῦ βῆ δέμας ἀθανάτοισιν ὁμοῖος·
πὰρ δ' ἄρ' ἑ Νέστορ' ἰὼν κατ' ἄρ' ἕζετο, ποιμένα λαῶν
Οἱ δ' ἐπεὶ ὤπτησαν κρέ' ὑπερτέρα καὶ ἐρύσαντο, 470
δαινυθ' ἑζόμενοι· ἐπὶ δ' ἄνδρες ἀεθλοὶ ἔροντο
οἶνον οἰνοχοεύοντες ἐνὶ χρυσείοις δεπάεσσιν
αὐτὰρ ἐπεὶ ποσίος καὶ ἐδητύος ἐξ ἔρον ἕντο,
τοῖσι δὲ μυθον ἦρχε Γερήνιος ἱππότα Νέστωρ·
"Παῖδες ἐμοί, ἄγε Τηλεμάχῳ καλλιτρίχας ἵππους 475
ζεύξαθ' ὑφ' ἅρματ' ἄγοντες, ἵνα πρήσσῃσιν ὁδοῖο."
Ὣς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδ' ἐπίθοντο,
καρπαλίμως δ' ἔζευξαν ὑφ' ἅρμασιν ὠκέας ἵππους
ἐν δὲ γυνὴ ταμίη σῖτον καὶ οἶνον ἔθηκεν
ἔψά τε, οἷα δόεσκε διοτρεφέες βασιλῆες. 480

leader of men, at the throat. And when the black blood had flowed from her and the life had left the bones, at once they cut up the meat and straightway cut out the thigh-pieces, in due order, and covered them with a double layer of fat, and on raw flesh upon them. Then the old man burned them on billets of wood, and poured over them flaming wine, and beside him the young men held in their hands the five-pronged forks. But when the thighs were wholly burned and they had tasted the inner parts, they cut up the rest and spitted and roasted it, holding the spitted meat in their hands.

Meanwhile the fair Polycaste, youngest daughter of Nestor, son of Neleus, bathed Telemachus. And when she had bathed him and anointed him richly with oil, and had cast about him a fair cloak and a tunic, forth from the bath he came in form like unto the immortals, and he went and sat down by Nestor, the shepherd of the people.

Now when they had roasted the outer flesh and had drawn it off the spits, they sat down and feasted, and worthy men waited on them, pouring wine into golden cups. But when they had put from them the desire of food and drink, the horse-man Nestor of Gerenia, was first to speak, saying:

"My sons, up, yoke for Telemachus horses with beautiful mane beneath the car, that he may get forward on his journey."

So he spoke, and they readily hearkened and obeyed, and quickly they yoked beneath the car the swift horses. And the housewife placed in the car bread and wine and dainties, such as kings,

[1] Where simply "with olive oil."
[2] Or possibly "sprinkled with pure wine."

ἂν δ' ἄρα Τηλέμαχος περικαλλέα βήσετο δίφρον·
πὰρ δ' ἄρα Νεστορίδης Πεισίστρατος, ὄρχαμος ἀνδρῶν,
ἐς δίφρον τ' ἀνέβαινε καὶ ἡνία λάζετο χερσί,
μάστιξεν δ' ἐλάαν, τὼ δ' οὐκ ἀέκοντε πετέσθην
ἐς πεδίον, λιπέτην δὲ Πύλον αἰπὺ πτολίεθρον. 485
οἱ δὲ παννημέριοι σεῖον ζυγὸν ἀμφὶς ἔχοντες.
Δύσετό τ' ἠέλιος σκιόωντό τε πᾶσαι ἀγυιαι,
ἐς Φηρὰς δ' ἵκοντο Διοκλῆος ποτὶ δῶμα,
υἱέος Ὀρτιλόχοιο, τὸν Ἀλφειὸς τέκε παῖδα.
ἔνθα δὲ νύκτ' ἄεσαν, ὁ δὲ τοῖς πὰρ ξείνια θῆκεν. 490
Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
ἵππους τε ζεύγνυντ' ἀνά θ' ἅρματα ποικίλ' ἔβαινον·
ἐκ δ' ἔλασαν προθύροιο καὶ αἰθούσης ἐριδούπου·[1]
μάστιξεν δ' ἐλάαν, τὼ δ' οὐκ ἀέκοντε πετέσθην.
Ἷξον δ' ἐς πεδίον πυρηφόρον, ἔνθα δ' ἔπειτα 495
ἦνον ὁδόν· τοῖον γὰρ ὑπέκφερον ὠκέες ἵπποι.
δύσετό τ' ἠέλιος σκιόωντό τε πᾶσαι ἀγυιαί.

[1] Line 493 is omitted in most MSS.

fostered of Zeus, are wont to eat. Then Telemachus mounted the beautiful car, and Peisistratus, son of Nestor, a leader of men, mounted beside him, and took the reins in his hands. He touched the horses with the whip to start them, and nothing loath the pair sped on to the plain, and left the steep citadel of Pylos. So all day long they shook the yoke which they bore about their necks.

Now the sun set and all the ways grew dark. And they came to Pherae, to the house of Diocles, son of Orthochus, whom Alpheus begot. There they spent the night, and before them he set the entertainment due to strangers.

So soon as early Dawn appeared, the rosy-fingered, they yoked the horses and mounted the inlaid car, and drove forth from the gateway and the echoing portico. Then Peisistratus touched the horses with the whip to start them, and nothing loath the pair sped onward. So they came to the wheat-bearing plain, and thereafter pressed on toward their journey's end, so well did their swift horses bear them on. And the sun set and all the ways grew dark.

Δ

Οἱ δ' ἷξον κοίλην Λακεδαίμονα κηπώεσσαν,
πρὸς δ' ἄρα δώματ' ἕλων Μενελάου κυδαλίμοιο.
τον δ' εὗρον δαινύντα γάμον πολλοῖσιν ἑῇσιν
υἱέος ἠδὲ θυγατρὸς ἀμύμονος ᾧ ἐνὶ οἴκῳ.
τὴν μὲν Ἀχιλλῆος ῥηξήνορος υἱέι πέμπεν 5
ἐν Τροίῃ γὰρ πρῶτον ὑπέσχετο καὶ κατένευσε
δωσέμεναι, τοῖσιν δὲ θεοὶ γαμον ἐξετέλειον.
τὴν ἄρ' ὅ γ' ἔνθ' ἵπποισι καὶ ἅρμασι πέμπε νέεσθαι
Μυρμιδόνων προτὶ ἄστυ περικλυτόν, οἷσιν ἄνασσεν.
υἱέι δε Σπάρτηθεν Ἀλέκτορος ἤγετο κούρην, 10
ὃς οἱ τηλυγετος γένετο κρατερὸς Μεγαπένθης
ἐκ δούλης· Ἑλένῃ δὲ θεοὶ γόνον οὐκέτ' ἔφαινον,
ἐπεὶ δὴ τὸ πρῶτον ἐγείνατο παῖδ' ἐρατεινὴν,
Ἑρμιόνην, ἣ εἶδος ἔχε χρυσέης Ἀφροδίτης.
ὣς οἱ μὲν δαίνυντο καθ' ὑψηρεφὲς μέγα δῶμα 15
γείτονες ἠδὲ ἕται Μενελάου κυδαλίμοιο,
τερπομενοι· μετὰ δέ σφιν ἐμέλπετο θεῖος ἀοιδος
φορμίζων, δοιὼ δὲ κυβιστητῆρε κατ' αὐτούς,
μολπῆς ἐξάρχοντος,[1] ἐδινευον κατὰ μέσσους.

[1] ἐξάρχοντε: ἐξάρχοντες.

BOOK IV

And they came to the hollow land of Lacedaemon with its many ravines, and drove to the palace of glorious Menelaus. Him they found giving a marriage feast to his many kinsfolk for his noble son and daughter within his house. His daughter he was sending to the son of Achilles, breaker of the ranks of men; for in the land of Troy he first had promised and pledged that he would give her, and now the gods were bringing their marriage to pass. Her then he was sending forth with horses and chariots to go her way to the glorious city of the Myrmidons, over whom her lord was king; but for his son he was bringing to his home from Sparta the daughter of Alector, even for the stalwart Megapenthes, who was his son we received, born of a slave woman; for to Helen the gods vouchsafed issue no more after that she had at the first borne her lovely child, Hermione, who had the beauty of golden Aphrodite. So they were feasting in the great high roofed hall, the neighbours and kinsfolk of glorious Menelaus, and making merry, and among them a divine minstrel was singing to the lyre, and two tumblers whirled up and down through the midst of them, as he began his song.

[1] I follow Bottmann in the rendering of this doubtful word. Suggested other readings are not convincing. Others take the word to mean "grown big."

Τω δ' αὖτ' ἐν προθύροισι δόμων αὐτώ τε καὶ ἵππω, 10
Τηλεμάχοι δ' ἥρως καὶ Νέστορος ἀγλαὸς υἱὸς,
στῆσαν· ὁ δὲ πρόμολον ἔπεα πρὸς μῦθον ἔειπεν,
στῆσον θεράποντ' Μενέλεον κυδάλιμον.
Βῆ δ' ἴμεν ἀγγέλλων δι' δώματα ποιμένι λαῶν,
ἀγχοῦ δ' ἱστάμενος ἔπεα πτερόεντα προσηύδα. 15
"Ξεῖνε δὴ τοῦ τοῦδε, διοτρεφὲς ὦ Μενέλαε,
ἔνδον ἔασι γενεὴ δὲ Διὸς μεγάλου ἐστόν·
ἀλλ' εἴτ', ἢ σφῶϊν κατὰ θυμὸν ἀέτας ἵππους,
ἢ ἄλλῳ πεμπῶμεν ἱκέσθαι, ὃς σε φίλησε."
Τὸν δὲ μεγ' ἀχθήσας προσέφη ξανθὸς Μενέλαος· 20
"Οὐ μὰν τοῦτο ἔοικε, βοηδόκε, ἔκγονε τοῦ τοῦ·
ἀλλ' ἄλλοι μὲν τόν γε πολὺ δὴ πρῶτα βάζεις,
ἢ μὲν δὴ τοῦ ξεῖνοι πολλὰ φάγοντο
ἄλλοθι ἀνέρωνται δεῦρ' ἱκόμενοι, αἴ κέ τοθι Ζεὺς
ἐξοίσει πόρε πόνου· ἀλλὰ λύε ἵππους 25
ξεῖνον, ὃς ἐν ἔνεστι πρόμοιν ἔνθ' θοιμηδέα."
Ὣς φάθ', ὁ δὲ μεγάροιο δόσεστο, κοῦλπτο δ' ἄλλοι
ἐκπρόμοι θεράποντες ἅμα σκιόεσθαι δοὶ αὐτῷ
οἱ δ' ἵππους μὲν λύσαν ὑπὸ ζυγοῦ ἰδρόωντας,
καὶ τοὺς μὲν κατέδησαν ἐφ' ἱππόφορα κάππαρα, 40
πὰρ δ' ἄλφιτον ζειάς, ἀνὰ δὲ κρὶ λευκὸν ἔμιξαν,
ἐν μὲν δ' ἄλλοισι πρὸς ἔνοσιν πεπιφόρεοντο,
αὐτοὺς δ' εἰσίγον θεῖον δόμον· οἱ δὲ ἰδόντες
θαυμάζον κατὰ δῶμα διοτρόφοιο βασιλῆος·
ὡς τε γὰρ ἠελίου αἴγλη τέλον ἠὲ σελήνης 45
δῶμα κατ' ἠερόφοιτ' Μενέλαου κυδαλίμοιο,
αὐτὰρ ἐπεὶ τερπθεν ὀφθαλμοῖσιν ἐφάμοιο,
ἐς ῥ' ἀναμίθοντο βάντε τε ξεστὰς λουσάντο.

Then the two, the prince Telemachus and the glorious son of Nestor, halted at the gateway of the palace, they and their two horses. And the lord Peiraeus came forth and saw them, the busy squire of glorious Menelaus, and he went through the hall to bear the tidings to the shepherd of the people. So he came near and spoke to him winged words:

"Here are two strangers, Menelaus, fostered of Zeus, two men that are in the need of great Zeus. But tell me, shall we unyoke for them these swift horses, or send them on their way to some other host, who will give them entertainment?"

Then stirred to sore displeasure fair haired Menelaus spake to him: "Aforetime thou wast not wont to be a fool, Peiraeus, son of Ibis, but now art a child from tainest folly. Surely we two are fain often hospitable cheer of other men, ere we came hither in the hope that Zeus would hereafter grant us respite from sorrow. Nay, unyoke the strangers' horses, and lead the men forward into the house, that they may feast."

So he spake, and the other hastened through the hall and called to the other busy squires to follow along with him. They loosed the sweating horses from beneath the yoke and tied them at the mangers of the horses and flung before them spelt and mixed therewith white barley. Then they tilted the chariot against the bright entrance wall and led the men into the divine palace. But at the sight they marvelled as they passed through the palace of the king fostered of Zeus, for there was a gleam as of sun or moon over the high roofed house of glorious Menelaus. But when they had satisfied their eyes with gazing they went into the polished baths and bathed

τοὶ δ' ἐπεὶ οὖν ἔμπαν λούσαν καὶ χρίσαν ἔλαιῳ,
ἀμφὶ δ' ἄρα χλαῖναν βάλον καὶ χιτῶνας, 50
ἐκ ῥα θρόνου ἕζοντο παρ' Ἀτρεΐδῃ Μενελάῳ
χίονιθα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
καλῇ χρυσείῃ ὑπὲρ ἀργύρεον λεβήτος,
νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
σῖτον δ' αἰδοίη ταμίη παρέθηκε φέρουσα, 55
εἴδατα πολλὰ ἐπιθεῖσα, χαριζομένη παρεοῦσιν,
δαιτρὸς δὲ κρέων πίνακας παρέθηκεν ἀείρας
παντοίων, παρὰ δὲ σφι τίθει χρυσεία ἐπυτλα.[1]
τὼ καὶ δειπνήσαντε ποσείφ ξανθὸν Μενέλαον
"Σίτου δ' ἀντεσθον καὶ χαίρετον. αὐτὰρ ἔπειτα 60
δείπνου παρεσάμενοι ἐρησόμεθ', οἷ τινες ἔστον
αὐτίκα· οὐ γὰρ σφῷν γε γένος ἀπόλωλε τεκόντων,
ἀλλ' ἀνδρῶν γένος ἐστὲ διοτρεφέων βασιλήων
σκηπτοῦχοι, ἐπεὶ οὔ κε κακοὶ τοιούνδε τέκοιεν."[2]
Ὣς φάτο, καὶ σφιν ἔνωτα βοὸς παρὰ πίονα θ' ἧκεν 65
ἐκ δ' ἐν χερσὶν ἔλων, τὰ ῥα οἱ πάρα παρθέσαν αὐτῷ.
οἱ δ' ἐν' αὐτίκ' ἐτοῖμα προκείμενα χεῖρας ἐβάλλον.
αὐτὰρ ἐπεὶ ποσίος καὶ ἐδητύος ἐξ ἔρον ἕντο,
δὴ τότε Τηλεμάχου προσεφώνεε Νέστορος υἱὸν,
ἄγχι σχὼν κεφαλὴν ἵνα μὴ πευθοίατο οἱ ἄλλοι 70
"Φράζεο, Νεστορίδη, τῷ ἐμῷ κεχαρισμένε θυμῷ,
χαλκοῦ τε στεροπὴν καὶ δώματα καὶ χρυσοῦ τ' ἠλέκτρου τε καὶ ἀργύρου ἠδ' ἐλέφαντος.

[1] I. nos 51 and 58 are omitted in many MSS.
[2] I. nos 62–4, rejected by Zenodotus, Aristophanes, and Aristarchus, are bracketed by many editors.

And when the maids had bathed them and anointed them with oil and had cast about them fleecy cloaks and tunics, they sat down on chairs beside Menelaus, son of Atreus. Then a handmaid brought water for the hands in a fair pitcher of gold and poured it over a silver basin for them to wash, and beside them drew up a polished table. And the grave housewife brought and set before them bread, and thereunto dainties in abundance, giving freely of her store. And a carver lifted up and placed before them platters of all manner of meats, and set by them golden goblets. Then fair haired Menelaus greeted the two and said:

"Take of the food, and be glad, and then when you have supped, we will ask you who among men you are, for in you two the breed of your sires is not lost, but ye are of the breed of men that are sceptred kings, fostered of Zeus, for base churls could not beget such sons as you."

So saying he took in his hands roast meat and set it before them, even the fat ox chine which they had set before him as a mess of honour. So they put forth their hands to the good cheer lying ready before them. But when they had put from them the desire of food and drink, to them Telemachus spoke to the son of Nestor, bending his head close to him, that the others might not hear:

"Son of Nestor, dear to my heart of mine, mark the flashing of bronze throughout the echoing halls, and the flashing of gold, of electrum,[1] of silver, and

[1] Probably here the metal is meant to be a mixture of gold and silver. In ii. 460 and xviii. 326 the word, in the plural, means "silver ornaments."

Ζηνός τοι τοιηδε γ' Ὀλυμπίου ἐνδοθεν αὐλη,
δοσα τοδ' ἀστεα πολλά σεβας μ' ἔχει εἰσορουντα." 75
Τοῦ δ' ἀγορευοντος ξυνιετο ξανθος Μενελαος,
καὶ σφεας φωνησας ἔπεα πτεροεντα προσηυδα
"Τεκνα φίλ', ἦ τοι Ζηνι βροτῶν οὐκ ἄν τις ἐρίζοι·
ἀθανατοι γὰρ τοῦ γε δομοι καὶ κτήματ' ἔασιν·
ἀνδρῶν δ' ἦ κέν τίς μοι ἐρίσσεται, ἠε καὶ οὐκί, 80
κτήμασιν. ἦ γὰρ πολλὰ παθων καὶ πολλ' ἐπαληθεις
ἠγαγόμην ἐν νηυσι καὶ ὀγδοάτῳ ἔτει ἦλθον,
Κυπρον Φοινίκην τε καὶ Αἰγυπτιους ἐπαληθεις,
Αἰθιοπας θ' ἱκομην καὶ Σιδονίους καὶ Ἐρεμβους
καὶ Λιβυην, ἵνα τ' ἄρνες ἄφαρ κεραοὶ τελέθουσι. 85
τρις γαρ τικτει μῆλα τελεσφορον εἰς ἐνιαυτόν.
ἔνθα μεν οὔτε ἄναξ ἐπιδευής οὔτε τι ποιμὴν
τυροῦ καὶ κρειῶν οὐδὲ γλυκεροῖο γαλακτος,
ἀλλ' αἰεὶ παρεχουσιν ἐπηετανὸν γάλα θῆσθαι.
ἦος ἐγὼ περὶ κεῖνα πολυν βιοτον συναγειρων 90
ἤλυμην, τῆος μοι ἀδελφεον ἄλλος ἐπεφνεν
λαθρη, ἀνειστί, δολῳ συλομένης ἀλοχοιο·
ἐς οὔ τοι χαιρων τοισδε πτεατεσσιν ἀνασσω.
καὶ πατερων τυδε μέλλετ' ἀκουέμεν, οἵ τινες ὑμῖν
εἰσιν, ἐπει μαλα πολλὰ παθον, καὶ ἀπωλεσα οἶκον 95
εὖ μαλα ναιετασκοντα, πεχανδοτα πολλὰ καὶ ἐσθλα.
ἓν δ' ὄφελον τριτατην περ ἔχων ἐν δωμασι μοῖραν
ναιειν, οἱ δ' ἄνδρες σοοι ἔμμεναι, οἵ τοτ' ὄλοντο
Τροιῃ ἐν εὐρείῃ ἐκὰς Ἄργεος ἱπποβοτοιο.

of ivory. Of such sort, methinks, is the court of Olympian Zeus within, such untold wealth is here; amazement holds me as I look.

Now as he spoke fair haired Menelaus heard him, and he spoke and addressed them with winged words:

"Dear children, with Zeus verily no mortal man could vie, for everlasting are his halls and his possessions; but of men another might vie with me in wealth or have might not. For of a truth after many woes and wide wanderings I brought my wealth home in my ships and came in the eighth year. Over Cyprus and Phoenicia I wandered and Egypt, and I came to the Ethiopians and the Sidonians and the Erembi, and to Libya, where the lambs are horned from their birth.[1] For there the ewes bear their young three within the full course of the year; there neither master nor shepherd has any lack of cheese or of meat or of sweet milk, but the flocks ever yield milk to the milking the year through. While I wandered in those lands gathering much livelihood, meanwhile another slew my brother by stealth and at unawares, by the guile of a hateful wife. Thus, thou marvest me, I have no joy in being lord of this wealth; and you may well have heard of this from your fathers, whomsoever they may be, for full much did I suffer, and let fall into ruin a stately house and one stored with much good treasure. Would that I dwelt in my halls with but a third part of this wealth, and that those men were safe who there perished in the broad land of Troy far from horse-pasturing Argos.

[1] So Aristotle understands the passage (*H. A.* vi. 28). Herodotus, on the contrary, took the meaning to be "begin at once to become horned" (iv. 29). Eustathius agrees with Herodotus.

ἀλλ' ἔμπης πάντας μὲν ὀδυρόμενος καὶ ἀχεύων 100
πολλάκις ἐν μεγάροισι καθήμενος ἡματίοισιν
ἄλλοτε μὲν τε γοῳ φρένα τέρπομαι, ἄλλοτε δ' αὖτε
παύομαι· αἴψηρος δὲ κόρος πρινεροῖο γόοιο.
τῶν πάντων οὐ τοσσον ὀδυρομαι, ἀχνύμενός περ,
ὡς ἑνός, ὅς τέ μοι ὕπνον ἀπεχθαίρει καὶ ἐδωδὴν 105
μνωομένῳ, ἐπεὶ οὔ τις Ἀχαιῶν τοσσ' ἐμόγησεν,
ὅσσ' Ὀδυσεὺς ἐμόγησε καὶ ἤρατο. τῷ δ' ἄρ' ἔμελλεν
αὐτῷ κηδε' ἔσεσθαι, ἐμοὶ δ' ἄχος αἰὲν ἄλαστον
κείνου, ὅπως δὴ δηρὸν ἀποίχεται, οὐδέ τι ἴδμεν,
ζωός γ' ἢ τέθνηκεν. ὀδύρονταί νύ που αὐτὸν 110
Λαέρτης θ' ὁ γέρων καὶ ἐχέφρων Πηνελόπεια
Τηλέμαχός θ', ὃν ἔλειπε νέον γεγαῶτ' ἐνὶ οἴκῳ."

Ὣς ἔφατο, τῷ δ' ἄρα πατρὸς ὑφ' ἵμερον ὦρσε γόοιο,
δάκρυ δ' ἀπὸ βλεφάρων χαμάδις βάλε πατρὸς ἀκούσας,
χλαῖναν πορφυρέην ἄντ' ὀφθαλμοῖιν ἀνασχὼν 115
ἀμφοτέρῃσιν χερσί. νόησε δέ μιν Μενέλαος,
μερμηρίξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν,
ἠέ μιν αὐτὸν πατρὸς ἐάσειε μνησθῆναι
ἢ πρῶτ' ἐξείροιτο ἕκαστά τε πειρήσαιτο.

Ἧος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν, 120
ἐκ δ' Ἑλένη θαλάμοιο θυώδεος ὑψορόφοιο
ἦλυθεν Ἀρτέμιδι χρυσηλακάτῳ ἐικυῖα.
τῇ δ' ἄρ' ἅμ' Ἀδρήστη κλισίην εὔτυκτον ἔθηκεν,
Ἀλκίπη δὲ τάπητα φέρεν μαλακοῦ ἐριοῖο,
Φυλὼ δ' ἀργύρεον τάλαρον φέρε, τόν οἱ ἔδωκεν 125
Ἀλκάνδρη, Πολύβοιο δάμαρ, ὅς ἔναιε' ἐνὶ Θήβῃσι

And yet, though I often sit in my halls weeping and sorrowing for them all—one moment indeed I ease my heart with weeping, and then again I cease, for men soon have surfeit of chill lament—yet for them all I mourn not so much, despite my grief, as for one only, who makes me to loathe both sleep and food, when I think of him, for no one of the Achaeans toiled so much as Odysseus toiled and endured. But to himself, as it seems, his portion was to be but woe, and for me there is sorrow never to be forgotten for him, in that he is gone so long, nor do we know aught whether he be alive or dead. Mourned is he, I ween, by the old man Laertes, and by constant Penelope, and by Telemachus, whom he left a new-born child in his house."

So he spoke, and in Telemachus he roused the desire to weep for his father. Tears from his eyelids he let fall upon the ground, when he heard his father's name, and with both hands held up his purple cloak before his eyes. And Menelaus noted him, and debated in mind and heart whether he should leave him to speak of his father himself, or whether he should first question him and prove him in each thing.

While he pondered thus in mind and heart, forth then from her fragrant high-roofed chamber came Helen, like Artemis of the golden arrows,[1] and with her came Adraste, and placed for her a chair, beautifully wrought, and Alcippe brought a rug of soft wool and Phylo a silver basket, which Alcandre had given her, the wife of Polybus, who dwelt in Thebes

[1] The common meaning of ἀλακάτη is "distaff," but Hesychius gives χρυσοκέστρα by καλλιόμφαλον ἀλακάτην τὴν ἐκ χρυσοῦ πεποιημένην.

Αἰγύπτιοι δὴ πλείστα ἐνώμεν ἐν στήθεσι εἰδότες
ἐκ Μενελάου ἔσσα ἐν' ἀρτεμέας δεσμοῖσιν
δοῦναι δὲ τρίποδας δύο καὶ χρυσοῖο τάλαντα.
χοῦς δ' αὖθ' ἑλένη ἄλοχος ἔθηκε κάλλι μὲν ὄμμα 120
χρυσέην τ' ἠλακάτην τάλαρον θ' ὑπόκυκλον ὀπάσσαι
ἀργύρεον, χρυσῷ δ' ἄντα χείλεα πεστωσάντα
τὸν ῥα οἱ ἀμφίπολοι Φυλὼ παρέθηκε φέρουσα
ἐκ μάτου ἀσκητοῦ δεδυκότος· αὐτὰρ ἐν αὐτῷ
ἠλακάτη τετάνυστο ἰοδόκεφα εἶρος ἔχουσα 125
ἕζετο δ' ἐν θάλαμῳ· ὑπὸ δὲ θρῆνυς ποσὶν ἦεν·
αὐτίκα δ' ἡ γ' ἀνόεσσε πόσιν τρεῖσιν ἔπεσσι·
"Ἤμεν δὴ, Μενέλαε διοτρεφές, οἵ τινες οἶδε
ἀνδρῶν εὐχετόωνται· κάρηρ τμήξοιμεν δὴ
ψεύσομαι ἢ ἐτύμοισι λέγω, κέλεται δέ με θυμός. 130
οἴ γάρ πω τίνα φημὶ δόμοισ' ὧδε ἰδέσθαι
οὔτ' ἐλθὼν οὔτε γυναῖκα· σέθεν μ' ἔχει ἀστεροπῆσι,
ὡς δὴ Ὀδυσῆος μεγαλήτορος υἷε δόμεν,
Τηλεμάχῳ· τὸν ἔλεγε νόον γηγάντ' ἐνὶ οἴκῳ
σέ τοι αὐτὸν ἐτ' ἐμοὶ ἐνωτίδοι εἶναι· Ἀχαιοὶ 135
ἠλθεθ' ὑπὸ Τροίην πόλεμον θρασὺν ὀρμαίνοντες."
Τὸν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·
"Ὦ πόποι ἦ μάλα δὴ τόσσ' ἔφατο, φάσθαι, ὡς τὸν ἐοικεν·
εἰμὶ γὰρ τοιόνδε· πόδες τοιόνδε τε χεῖρες
ὀφθαλμοὶ τε βολαὶ κεφαλή τ' ἠδὲ κάρη τε· 140
ἀλλὰ νύν ἦ τοι ἐγὼ μεμνήσομαι ἀμφ' Ὀδυσῆος
μυθήσομ' ὅσα κείνος ἐμόγησε καὶ ἔμπασε
ἀμφ' ἐμοὶ· αὐτὰρ ὁ πάσχε· νύ' ὀφρύσι δακρυόεν εἶδε,
χλαίνῃ πορφυρέῃ δεξ' ὀφθαλμοῖσιν ἀνάσχων."

[1] πωμάν: πωμάν.

of Egypt where greatest store of wealth is laid up in men's houses. He gave to Menelaus two silver baths and two tripods and ten talents of gold. And besides these his wife gave to Helen also beautiful gifts: a golden distaff and a basket with wheels beneath did she give, a basket of silver, and with gold were the rims thereof gilded. This then the handmaid, Phylo, brought and placed beside her, filled with fine spun yarn, and across it was laid the distaff laden with violet dark wool. So Helen sat down upon the chair, and below was a footstool for the feet, and at once she questioned her husband on each matter, and said:

"Do we know, Menelaus, fosterer of Zeus, what these men declare themselves to be who have come to our house? Shall I disguise my thought, or speak the truth? Nay, my heart bids me speak. For never yet, I declare, saw I one so like another, whether man or woman—amazement holds me as I look—as this man is like the son of great hearted Odysseus, even Telemachus, whom that warrior left a new born child in his house, when for the sake of shameless me, the Achaeans came up under Troy town, bearing in your hearts fierce war."

Then fair haired Menelaus answered her: "Even so do I myself now note it, wife, as thou markest the likeness. Such were the feet, such his hands, and the glances of his eyes, and his head and hair above. And verily but now, as I made mention of Odysseus and was telling of all the woe and toil he endured for my sake, this youth let fall a bitter tear from beneath his brows, holding up his purple cloak before his eyes."

* Others render, "were finished."

Τον δ' αὖ Νεστορίδης Πεισιστρατος ἀντίον ηὔδα· 155
"Ἀτρεΐδη Μενέλαε διοτρεφές, ὄρχαμε λαῶν,
κείνου μὲν τοι δὲ υἱος ἐτήτυμον, οὐ ἀγορεύεις·
ἀλλὰ σαοφρων ἐστι, νεμεσσᾶται δ' ἐνι θυμῷ
οὐδ' ἐλθων τε πρωτον ἐπεσβολιας ἀνεφαινεν
ἔντα σάθεν, τοὺ νῶι θεοὺ ὲς τειπομεθ' αὐτῇ 160
αὐτὰρ ἐμὲ προιηκε Γερηνιος ἱππότα Νέστωρ
τῷ ὅμα πομπον ἕπεσθαι· ἐελδετο γὰρ σε ἰδεσθαι,
ὄφρα οἱ ἢ τι ἔπος ὑποθησεαι ἠέ τε ἔργον.
πολλὰ γὰρ ἄλγε' ἔχει πατρὸς πάις οἰχομενοιο
ἐν μεγαροις, ὦ μη ἄλλοι ἀοσσητῆρες ἔωσιν, 165
ὡς νῦν Τηλεμαχῳ ἐ μὲν οἴχεται, οὐδὲ οἱ ἄλλοι
εἰσ' οἵ κεν κατὰ δημον ἀλιλαοιεν κακότητα."
Τον δ' ἀπαμειβομενος προσεφη ξανθος Μενέλαος·
"Ὦ πόπον, ἦ μαλα δὴ φίλου ἀνέρος υἱος ἐμοιο δῶ
ἵκεθ', ὃς εἵνεκ' ἐμειο πολυας ἐμογησεν ἀεθλους· 170
καὶ μιν ἔφην ἐλθοντα φιλησέμεν ἔξοχον ἄλλων
Ἀργειων, εἰ νῶιν υπερ ἅλα νοστον ἔδωκε
νηυσι θοῇσι γενέσθαι Ὀλυμπιος εὐρυοπα Ζεύς
καὶ εἰ οἱ Ἄργει ναοσα πολιν καὶ δωματ' ἐναιεν·
ἐξ Ἰθακης ἄγαγον σὺν οἴκῳ καὶ τέκεϊ ᾧ 175
καὶ πᾶσιν λαοῖσι, μιαν πολιν ἐξαλαπαξας,
αἳ περιναιετασκον, ἀναασσονται δ' ἐμοὶ αὐτῷ.
καί κε θαμ' ἐνθαδ' ἐοντες ἐμισγομεθ' οὐδέ κεν ἡμᾶς
ἄλλο διειριν φιλέοντέ τε τερπομένω τε,
πρίν γ' ὅτε δὴ θανατοιο μέλαν νέφος ἀμφεκάλυψεν. 180
ἀλλὰ τὰ μὲν πάντ' μέλλει ἀγάασσεσθαι θεὸς αὐτος,
ὃς κείνον δύστηνον ἀνάστιμον οἶον ἔθηκεν."

Then Peisistratus, son of Nestor, answered him: "Menelaus, son of Atreus, fostered of Zeus, leader of hosts, his son indeed this youth is as thou sayest. But he is of prudent mind and feels shame at heart thus on his first coming to make a show of forward words in the presence of three, in whose voice we both take delight as in a god's. But the horseman, Nestor of Gerenia, sent me forth to go with him as his guide, for he was eager to see thee, that thou mightest put in his heart some word or some deed. For many sorrows has a son in his house when his father is gone, when there are none other to be his helpers, even as it is now with Telemachus, his father is gone and there are no others among the people who might ward off ruin."

Then fair-haired Menelaus answered him and said: "Lo now, verily is there come to my house the son of a man we loved, who for my sake endured many toils. And I thought that if he came back I should give him welcome beyond all the other Argives, if Olympian Zeus, whose voice is borne afar, had granted to us twain a return in our swift ships over the sea. And in Argos I would have given him a city to dwell in, and would have built him a house, when I had brought him from Ithaca with his goods and his son and all his people, driving out the dwellers of some one city among those that lie round about and ruling me myself as their lord. Then, living here, should we oftimes have met together, nor would aught have parted us, loving and joying in one another until the black cloud of death enveloped us. How-beit of this, methinks the god himself must have been jealous, who to that happiest man alone vouchsafed no return."

Ὣς φάτο, τοῖσι δὲ πᾶσιν ὑφ' ἵμερον ὦρσε γόοιο·
κλαῖε μὲν Ἀργείη Ἑλένη, Διὸς ἐκγεγαυῖα,
κλαῖε δὲ Τηλεμάχός τε καὶ Ἀτρεΐδης Μενέλαος, 185
οὐδ' ἄρα Νέστορος υἱὸς ἀδακρυτὶ ἔχεν δόσε·
μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Ἀντιλόχοιο,
τόν ῥ' Ἠοῦς ἔκτεινε φαεινῇ ἀγλαὸς υἱός·
τοῦ ὅ γ' ἐπιμνησθεὶς ἔπεα πτερόεντ' ἀγόρευεν·
"Ἀτρεΐδη, περὶ μέν σε βροτῶν πεπνυμένον εἶναι 190
Νέστωρ φῆσ' ὁ γέρων, ὅτ' ἐπιμνησαίμεθα σεῖο
οἴσιν ἐνὶ μεγάροισι, καὶ ἀλλήλους ἐρέοιμεν·
καὶ νῦν, εἴ τί που ἐστί, πιθοῖό μοι· οὐ γὰρ ἐγώ γε
τέρπομ' ὀδυρόμενος μεταδόρπιος, ἀλλὰ καὶ ἠὼς
ἔσσεται ἠριγένεια· νεμεσσῶμαί γε μὲν οὐδὲν 195
κλαίειν ὅς κε θάνῃσι βροτῶν καὶ πότμον ἐπίσπῃ.
τοῦτό νυ καὶ γέρας οἶον ὀιζυροῖσι βροτοῖσιν,
κείρασθαί τε κόμην βαλέειν τ' ἀπὸ δακρυ παρειῶν.
καὶ γὰρ ἐμὸς τεθνηκεν ἀδελφεός, οὔ τι κάκιστος
Ἀργείων· μέλλεις δὲ σὺ ἴδμεναι· οὐ γὰρ ἐγώ γε 200
ἤντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι
Ἀντίλοχον, πέρι μὲν θείειν ταχὺν ἠδὲ μαχητήν."
Τὸν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·
"Ὦ φίλ', ἐπεὶ τόσα εἶπες, ὅσ' ἂν πεπνυμένος ἀνὴρ
εἴποι καὶ ῥέξειε, καὶ ὅς κε προγενέστερος εἴη· 205
τοῖος γὰρ καὶ πατρός, ὃ καὶ πεπνυμένα βάζεις,
ῥεῖα δ' ἀρίγνωτος γόνος ἀνέρος ᾧ τε Κρονίων
ὄλβον ἐπικλώσῃ γαμέοντί τε γαινομένῳ τε,
ὡς νῦν Νέστορι δῶκε διαμπερὲς ἤματα πάντα
120

So he spoke, and in them all aroused the desire of lament. Argive Helen wept, the daughter of Zeus, Telemachus wept and Menelaus, son of Atreus, nor could the son of Nestor keep his eyes tearless. For he thought in his heart of peerless Antilochus whom the glorious son of the bright Dawn[1] had slain. Thinking of him he spoke winged words:

"Son of Atreus, old Nestor used ever to say that thou wast wise above all men, whenever we made mention of thee in his house and questioned one another. And now, if it may in any wise be, hearken to me, for I take no joy in weeping at supper time,[2]—and moreover early dawn will soon be here.[3] I count it indeed no crime to weep for any mortal who has died and met his fate. Yea, this is the only due we pay to miserable mortals, to cut the hair and let a tear fall from the cheeks. For a brother of mine, too, is dead, nowise the meanest of the Argives, and thou mayest well have known him. As for me I never met him nor saw him, but men say that Antilochus was above all others pre-eminent in speed of foot and as a warrior."

Then fair-haired Menelaus answered him and said: "My friend, truly thou hast said all that a wise man might say or do, even one that was older than thou; for from such a father art thou sprung, wherefore thou dost even speak wisely. Easily known is the seed of that man for whom the son of Cronos spins the thread of good fortune at marriage and at birth, even as now he has granted to Nestor throughout all his days continually that he should

[1] i.e. Memnon, leader of the Ethiopians.
[2] Others render, "after supper"; but see 213.
[3] Possibly "we have sorrow for that" (Merry), with which cf. 214; but see xv. 80.

αὐτὸν μὲν λιπαροῖς γηρασκέμεν ἐν μεγάροισιν, 210
οἶκόν τε σῶόν τε καὶ ἐγχέσιν εἶναι ἄριστον.
ἡμεῖς δὲ κλαυθμὸν μὲν ἐάσομεν, ὃς πρὶν ἐτύχθη,
δόρπου δ' ἐξαῦτις μνησώμεθα, χερσὶ δ' ἐφ' ὕδωρ
χεώντων. μῦθοι δὲ καὶ ἠώθεν περ ἔσονται
Τηλεμάχῳ καὶ ἐμοὶ διαπέμπεν ἀλλήλοισιν." 215
Ὣς ἔφατ', Ἀσφαλίων δ' ἄρ' ὕδωρ ἐπὶ χεῖρας ἔχευεν,
ἥρωος θεράπων Μενελάου κυδαλίμοιο.
οἱ δ' ἐπ' ὀνειαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον.
Ἔνθ' αὖτ' ἄλλ' ἐνόησ' Ἑλένη Διος ἐκγεγαυῖα·
αὐτίκ' ἄρ' εἰς οἶνον βάλε φάρμακον, ἔνθεν ἔπινον, 220
νηπενθές τ' ἄχολόν τε, κακῶν ἐπίληθον ἁπάντων.
ὃς τὸ καταβροξαίειν, ἐπὴν κρητῆρι μιγείη,
οὔ κεν ἐφημέριος γε βάλοι κατὰ δάκρυ παρειῶν,
οὐδ' εἴ οἱ κατατεθναίη μήτηρ τε πατήρ τε,
οὐδ' εἴ οἱ προπάροιθεν ἀδελφεὸν ἢ φίλον υἱὸν 225
χαλκῷ δηιόφεν, ἃ δ' ὀφθαλμοῖσιν ὁρῴτο
τοῖα Διος θυγατηρ ἔχε φάρμακα μητιόεντα,
ἐσθλά, τά οἱ Πολυδαμνα πόρεν, Θῶνος παρέκοιτις
Αἰγυπτίη, τῇ πλεῖστα φέρει ζειδωρος ἄρουρα
φάρμακα, πολλὰ μὲν ἐσθλὰ μεμιγμένα πολλὰ δὲ λυγρά·
ἰητρὸς δὲ ἕκαστος ἐπιστάμενος περὶ πάντων
ἀνθρώπων· ἦ γὰρ Παιήονός εἰσι γενέθλης.
αὐτὰρ ἐπεὶ ῥ' ἐνέηκε κέλευσέ τε οἰνοχοῆσαι,
ἐξαῦτις μυθοισιν ἀμειβομένη προσέειπεν·
"Ἀτρεΐδη Μενέλαε διοτρεφὲς ἠδὲ καὶ οἶδε 235
ἀνδρῶν ἐσθλῶν παῖδες· ἀτὰρ θεὸς ἄλλοτε ἄλλῳ

himself reach a sleek old age in his halls, and that his sons in their turn should be wise and most valiant with the spear. But we will cease the weeping which but now was made, and let us once more think of our supper, and let them pour water over our hands. Tales there will be in the morning also for Telemachus and me to tell to one another to the full."

So he spoke, and Asphalion poured water over their hands, the busy squire of glorious Menelaus. And they put forth their hands to the good cheer lying ready before them.

Then Helen, daughter of Zeus, took other counsel. Straightway she cast into the wine of which they were drinking a drug to quiet all pain and strife, and bring forgetfulness of every ill. Whoso should drink this down, when it is mingled in the bowl, would not in the course of that day let a tear fall down over his cheeks, no, not though his mother and father should lie there dead, or though before his face men should slay with the sword his brother or dear son, and his own eyes beheld it. Such cunning drugs had the daughter of Zeus, drugs of healing, which Polydamna, the wife of Thon, had given her, a woman of Egypt, for there the earth, the giver of grain, bears greatest store of drugs, many that are healing when mixed, and many that are baneful; there every man is a physician, wise above human kind; for they are of the race of Paeeon. Now when she had cast in the drug, and had bidden pour forth the wine, again she made answer, and said:

"Menelaus, son of Atreus, fostered of Zeus, and ye that are here, sons of noble men—though now to

Ζεὺς ἀγαθόν τε κακόν τε διδοῖ· δύναται γὰρ ἅπαντα·
ἦ τοι νῦν δαίνυσθε καθήμενοι ἐν μεγάροισι
καὶ μύθοις τέρπεσθε· ἐοικότα γὰρ καταλέξω.
πάντα μὲν οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω, 240
ὅσσοι Ὀδυσσῆος ταλασίφρονος εἰσιν ἄεθλοι·
ἀλλ' οἷον τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ
δημῷ ἐνι Τρώων, ὅθι πάσχετε πήματ' Ἀχαιοί,
αὐτὸν μὲν πληγῆσιν ἀεικέλῃσι δαμάσσας,
σπείρας κατ' ἀμφ' ὤμοισι βαλών, οἴκῃ ἐοικώς, 245
ἀνδρῶν δυσμενέων κατέδυ πόλιν εὐρυάγυιαν·
ἄλλῳ δ' αὖτον φωτὶ κατακρύπτων ἤισκε,
πτωχῷ, ὃς οὔδει τοῖος ἔην ἐπὶ νηυσὶν Ἀχαιῶν.
τῷ ἴκελος κατέδυ Τρώων πόλιν, οἱ δ' ἀβάκησαν
πάντες· ἐγὼ δέ μιν οἴη ἀνεγνων τοῖον ἐόντα, 250
καὶ μιν ἀνηρώτων· ὁ δὲ κερδοσύνῃ ἀλέεινεν.
ἀλλ' ὅτε δή μιν ἐγὼ λόεσον καὶ χρῖσον ἐλαίῳ,
ἀμφὶ δὲ εἵματα ἕσσα καὶ ὤμοσα καρτερὸν ὅρκον
μὴ μιν πρὶν Ὀδυσῆα μετὰ Τρωσσὶ δαῆναι,
πρὶν γε τὸν ἐς νῆας τε θοὰς κλισίας τ' ἀφικέσθαι, 255
καὶ τότε δὴ μοι πάντα νόον κατέλεξεν Ἀχαιῶν·
πολλοὺς δὲ Τρώων στείνας ταναήκει χαλκῷ
ἦλθε μετ' Ἀργείους, κατὰ δὲ φρονιν ἤγαγε πολλήν.
ἐνθ' ἄλλαι Τρωαὶ λιγ' ἐκώκυον· αὐτὰρ ἐμὸν κῆρ
χαῖρ', ἐπεὶ ἤδη μοι κραδίη τέτραπτο νέεσθαι 260
ἄψ οἴκονδ', ἄτην δὲ μετέστενον, ἣν Ἀφροδίτη
δῶκ', ὅτε μ' ἤγαγε κεῖσε φίλης ἀπὸ πατρίδος αἴης,

one and now to another Zeus gives good and ill, for he can do all things—now we sit at ease in the halls and feast and take pleasure in telling tales for I will tell what befitteth the time. As to all I cannot tell over recount, even as many as the labours of Odysseus of the steadfast heart. Lo what a thing was this which that mighty man wrought and endured in the land of the Trojans, where we Achaeans suffered woes! Marring his own body with cruel blows, and flinging a wretched garment about his shoulders, in the fashion of a slave he entered the broad-wayed city of the foe, and he hid himself under the likeness of another, a beggar, he who was in no wise such an one at the ships of the Achaeans. In this guiseness he entered the city of the Trojans, and all of them were but as blind[1]; I alone recognized him as the disguise and questioned him, but he in his cunning sought to avoid me. Howbeit when I was bathing him and anointing him with oil and had put on him raiment, and sworn a mighty oath to make him known among the Trojans as Odysseus before that he reached the swift ships and the huts, then at length he told me all the purpose of the Achaeans. And when he had slain many of the Trojans with the long sword, he returned to the company of the Argives and brought back plentiful tidings. Then the other Trojan women wailed aloud, but my soul was glad, for already my heart was turned to go back to my home, and I groaned for the blindness that Aphrodite gave me, when she led me thither from my dear native land, forsaking my

[1] The rare word ἀδινεῖν seems literally to mean "could naught"; cf. ἀνάνδρου.

[illegible]

[illegible]

[illegible]

child and my wedded chamber and my husband, a man who lacked nothing, whether in wisdom or in comeliness."

Then fair haired Menelaus answered her and said: "Are verily all this, wife, hast thou spoken aright. Lo now have I come to know the counsel and the mind of many warriors, and have traversed over the wide earth, but never yet have mine eyes beheld such an one as was Odysseus of the steadfast heart. What a thing was this too, which that warrior wrought and endured in the carven horse, wherein all we chiefs of the Argives were sitting, bearing to the Trojans death and fate. Then thou camest thither, and it must be that there came one by some god, who wished to grant glory to the Trojans, and godlike Deiphobus followed thee on thy way. Thrice didst thou go around the hollow ambush, trying it with thy touch, and thou didst name aloud the chieftains of the Danaans by their names, imitating thy voice to the voices of the wives of all the Argives. Now I and the son of Tydeus and godly Odysseus sat there in the midst and heard how thou didst call, and we two were eager to rise up and come forth, or else to answer straightway from within, but Odysseus held us back and stayed us, despite our eagerness. Then all the other sons of the Achaeans held their peace, but Anticlus alone was fain to speak and answer thee, but Odysseus firmly closed his mouth with strong hands, and saved all the Achaeans, and held him thus until Pallas Athene led thee away."

Then wise Telemachus answered him: "Menelaus, son of Atreus, fosterer of Zeus, leader of hosts, so the more grievous it is, for in no wise did that ward

οὐδ' εἴ οἱ κραδίη γε σιδηρέη ἔνδοθεν ἦεν.
ἀλλ' ἄγετ' εἰς εὐνὴν τραπεθ' ἡμέας, ὄφρα καὶ ἤδη
ὕπνῳ ὕπο γλυκερῷ ταρπώμεθα κοιμηθέντες." 295
Ὣς ἔφατ', Ἀργείη δ' Ἑλένη ἐμφῆσι κέλευσεν
δέμνι' ὑπ' αἰθούσῃ θέμεναι καὶ ῥήγεα καλὰ
πορφύρε' ἐμβαλέειν στορέσαι τ' ἐφύπερθε τάπητας,
χλαῖνάς τ' ἐνθέμεναι οὖλας καθύπερθεν ἑσασθαι,
αἱ δ' ἴσαν ἐκ μεγάροιο δαΐς μετὰ χερσὶν ἔχουσαι, 300
δμῳὰς δὲ στόρεσαν· ἐκ δὲ ξείνους ἄγε κῆρυξ·
οἱ μὲν ἄρ' ἐν προδόμῳ δόμου αὐτόθι κοιμήσαντο,
Τηλέμαχος θ' ἥρως καὶ Νέστορος ἀγλαὸς υἱός
Ἀτρεΐδης δὲ καθεῦδε μυχῷ δόμου ὑψηλοῖο,
πὰρ δ' Ἑλένη ταλύπεπλος ἐλέξατο, δῖα γυναικῶν. 305
Ἦμος δ' ἠριγένεια φανη ῥοδοδάκτυλος Ἠώς,
ὤρνυτ' ἄρ' ἐξ εὐνῆφι βοὴν ἀγαθὸς Μενέλαος
εἵματα ἑσσάμενος, περὶ δὲ ξίφος ὀξὺ θέτ' ὤμῳ,
ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
βῆ δ' ἴμεν ἐκ θαλάμοιο θεῷ ἐναλίγκιος ἄντην, 310
Τηλεμάχῳ δὲ παριζε, ἔπος τ' ἔφατ' ἔκ τ' ὀνομάζων·
"Τίπτε δέ σε χρειὼ δεῦρ' ἤγαγε, Τηλέμαχ' ἥρως,
ἐς Λακεδαίμονα δῖαν, ἐπ' εὐρέα νῶτα θαλάσσης,
δήμιον ἢ ἴδιον, τόδε μοι νημερτὲς ἐνίσπες."
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα· 315
"Ἀτρεΐδη Μενέλαε διοτρεφές, ὄρχαμε λαῶν,
ἤλυθον, εἴ τινα μοι κλῆδονα πατρὸς ἐνίσποις.
ἐσθίεται μοι οἶκος, ὄλωλε δὲ πίονα ἔργα,
ἐνεμεσσῶν δ' ἀνδρῶν πλείστοι δόμοι, οἵ τέ μοι αἰεὶ

off from him woeful destruction, nay, not though the heart within him had been of iron. But come, send us to bed that, laid now by sweet sleep we may rest and take our joy.

Thus he spoke, and Argive Helen made her handmaids place bedsteads beneath the portico, and to lay on them fair purple blankets, and to spread thereover coverlets, and on these to put fleecy cloaks for clothing. But the maids went forth from the hall with torches in their hands and strewed the couch, and a herald led forth the guests. So they slept there in the fore hall of the palace, the prince Telemachus and the glorious son of Nestor, but the son of Atreus slept in the utmost chamber of the lofty house, and beside him lay long-robed Helen, peerless among women.

So soon as early Dawn appeared, the rosy-fingered, up from his bed arose Menelaus, good at the war-cry, and put on his clothing. About his shoulders he slung his sharp sword, and beneath his shining feet bound his fair sandals, and went forth from his chamber like unto a god to look upon. Then he sat down beside Telemachus, and spoke, and addressed him:

"What need has brought thee hither, prince Telemachus, to godly Lacedaemon over the broad back of the sea? Is it a public matter, or thine own? Tell me the truth of this."

Then wise Telemachus answered him: "Menelaus, son of Atreus, fostered of Zeus, leader of hosts, I came if haply thou mightest tell me some tidings of my father. My home is being devoured and my rich lands are ruined, with men that are foes; my house is filled, who are ever slaying my thronging

μῆλ' ἀδινὰ σφάζουσι καὶ εἰλίποδας ἕλικας βοῦς,
μητρος ἐμῆς μνηστῆρες ὑπέρβιον ὕβριν ἔχοντες.
τοὐνεκα νῦν τὰ σὰ γουνάθ' ἱκάνομαι, αἴ κ' ἐθέλῃσθα
κείνου λυγρὸν ὄλεθρον ἐνισπεῖν, εἴ που ὄπωπας
ὀφθαλμοῖσι τεοῖσιν ἢ ἄλλου μῦθον ἄκουσας
πλαζομένου· περὶ γὰρ μιν ἀιζυρὸν τέκε μητήρ.
μηδέ τί μ' αἰδόμενος μειλίσσεο μηδ' ἐλεαίρων,
ἀλλ' εὖ μοι κατάλεξον ὅπως ἤντησας ὀπωπῆς.
λίσσομαι, εἴ ποτέ τοί τι πατὴρ ἐμός, ἐσθλὸς Ὀδυσσεὺς
ἢ ἔπος ἠέ τι ἔργον ὑποστὰς ἐξετέλεσσε
δήμῳ ἐνὶ Τρώων, ὅθι πάσχετε πήματ' Ἀχαιοί,
τῶν νῦν μοι μνήσαι, καί μοι νημερτὲς ἐνίσπες."
Τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος·
"Ὦ πόποι, ἦ μάλα δὴ κρατερόφρονος ἀνδρὸς ἐν εὐνῇ
ἤθελον εὐνηθῆναι ἀνάλκιδες αὐτοὶ ἐόντες.
ὡς δ' ὁπότ' ἐν ξυλόχῳ ἔλαφος κρατεροῖο λέοντος
νεβρους κοιμήσασα νεηγενέας γαλαθηνοὺς
κνημους ἐξερέησι καὶ ἄγκεα ποιήεντα
βοσκομένη, ὁ δ' ἔπειτα ἑὴν εἰσῆλυθεν εὐνήν,
ἀμφοτέροισι δὲ τοῖσιν ἀεικέα πότμον ἐφῆκεν,
ὣς Ὀδυσεὺς κείνοισιν ἀεικέα πότμον ἐφήσει.
εἰ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναιη καὶ Ἄπολλον,
τοῖος ἐων, οἷος ποτ' ἀνετιμένῃ ἐνὶ Λέσβῳ
ἐξ ἕριδος Φιλομηλείδῃ ἐπάλαισεν ἀναστάς,
καδ δ' ἔβαλε κρατερῶς, κεχάροντο δὲ παντες Ἀχαιοί,
τοῖος ἐων μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεὺς·

sheep and my sleek kine of shambling gait, even the wooers of my mother overweening in their insolence. Therefore am I now come to thy knees, if peradventure thou wilt be willing to tell me of his woeful death, whether thou sawest it happen with thine own eyes, or didst hear from some other the story of his wanderings; for beyond all men did his mother bear him to sorrow. And do thou no wise out of ruth or pity for me speak soothing words, but tell me truly how thou didst come to behold him. I beseech thee, if ever my father, noble Odysseus, promised aught to thee of word or deed and fulfilled it in the land of the Trojans, where you Achaeans suffered woes, be mindful of it now, I pray thee, and tell me the truth."

Then, stirred to sore displeasure, fair-haired Menelaus spoke to him: "Out upon them, for verily in the bed of a man of valiant heart were they fain to lie, who are themselves cravens. Even as when in the thicket lair of a mighty lion a hind has laid to sleep her new-born suckling fawns, and roams over the mountain slopes and grassy vales seeking pasture, and then the lion comes to his lair and upon the twain sets loose a cruel doom, so will Odysseus set loose a cruel doom upon these men. I would, O father Zeus and Athene and Apollo, that in such strength as when once in fair Lesbos he rose up and wrestled a match with Philomeleides and threw him mightily, and all the Achaeans rejoiced, even in such strength Odysseus might come among the wooers, then

[1] The Greek seems to denote a pair of fawns, the slaying taking place in the absence of the doe, who feed in the lair. Others assume that the dual means "both hind and fawns."

πάντες ἀ· ἀκίμοροι τε γένοιατο πικρόγαμοί τε.
ταῦτα δ' ἄμμ' ἐκμαρῷ καὶ λύσεται, οἷα ἄν ἔγω γε
ἄλλα πάμξ εἴποιμι παρακλίδον, οὐδ' ἀπατήσω,
ἀλλὰ τὰ μὲν μοι δεῖπνα γέρων ἅλιος νημερτής,
τῶν οἴσεν τοι ἔγω πουΐψω ἔπος οὐδ' ἐπιεύσω. 250

"Αιγύπτῳ μ' ἔτι δεῦρο θεοὶ μεμαῶτα νέεσθαι
ἔσχον, ἐπεὶ οὐ σφιν ἑκάτῃ τελέεσσαι ἑκατόμβας
αἱ δ' αἰεὶ βούλοντο θεοὶ μεμνῆσθαι ἐφέτμων.[1]
νῆσος ἔπειτά τις ἔστι πολυκλύστῳ ἐνὶ πόντῳ
Αἰγύπτου πρόπαροιθε· Φάρος δέ ἑ κικλήσκουσι, 255
τόσσον ἔνιθ' ὅσσον τε πανημερίη γλαφυρὴ νὴυς
ἵκοιτο, ἢ λίγνυς οἶρος ἐπιπνείῃσιν ὀπίσθεν·
ἐν δὲ λιμὴν εὔορμος, ὅθεν τ' ἀπὸ νῆας ἔσασκε
ἐς πόντον βάλλουσιν, ἀφυσσάμενοι μέλαν ὕδωρ.
ἔνθα μ' ἐείκοσιν ὅλας τ' ἔχον θεοὶ, οὐδέ ποτ' οἶρος 260
πνείοντες φαεινοῦ ἁλίαστοι, οἵ ῥα τε νηῶν
πομπῆες γίγνονται ἐπ' εὐρέα νώτα θαλάσσης
καὶ νυ κεν ἡ ἅ πάντα κατεφθίτο καὶ μενεαίνων,
εἰ μή τίς με θεῶν ὀλοφύρατο καὶ μ' ἐσάωσε,[2]
Πρωτέος εἰφ μου θυγατηρ ἁλίοιο γέροντος, 265
Εἰδοθέη· τῇ τίς ῥα μαλιστά γε θυμὸν ἔρεκε,
ἥ μ' ἐσ' ἐλ ἐλθόντα συνήντετο νοσφιν ἑταίρων
αἰεὶ γὰρ πέρι νῆσον ἁλώμενοι ἰχθυάασκον
γναμπτοῖς ἀγκιστροισι, ἔτειρε δὲ γαστέρα λιμός.
ἡ δὲ μοι ἔγχι στᾶσα ἔπος φάτο φώνησέν τε· 270

[1] Line 253, as noted by Zenodotus, is bracketed by many editors. [2] ἐσάωσε ἐλόωσε.

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[1] Or possibly "the river Aegyptus" (cf. line 477). Homer has no other name for the Nile.

should they all fall in ill destruction and bitterness in their wooing. But in this matter of which thou dost ask and beseech me, verily I will not swerve aside to speak of other things, nor will I deceive thee, but of all that the unerring old man of the sea told me not one thing will I hide from thee or conceal.

"In Egypt, eager though I was to journey hither, the gods still kept me back, because I offered not to them hecatombs that bring no regret, and the gods ever wished that men should be mindful of their commands. Now there is an island in the surging sea in front of Egypt, and men call it Pharos, distant as far as a hollow ship runs in a whole day when the shrill wind blows fair behind her. Therein is a harbour with good anchorage, whence men launch the shapely ships into the sea, when they have drawn supplies of black* water. There for twenty days the gods kept me, nor ever did the winds that blow over the deep spring up, which speed men ships over the broad back of the sea. And now would all my stores have been spent and the strength of my men, had not one of the goths taken pity on me and saved me, even Eidothea, daughter of mighty Proteus, the old man of the sea, for her heart bore me, whom I had moved. She met me as I wandered alone apart from my comrades, who were ever roaming about the island fishing with bent hooks, for hunger pinched their bellies, and she came close to me, and spoke, and said:

* The epithet "black" is applied to water in deep places, where the light cannot reach, and to water that lies deep down the face of a rock covered with shadows (Od. xiv. 6 ff.).

"'Νηπιός εἰς, ὦ ξεῖνε, λίην τόσον ἠδὲ χαλίφρων,
ἠὲ ἑκὼν μαθέειν καὶ τέρπεαι ἄλγεα πάσχων,
ὃς δὴ δηθ' ἐνὶ νήσῳ ἐρύκεαι, οὐδέ τι τέκμωρ
εὑρέμεναι δύνασαι, μενεθαὶ δέ τοι ἦτορ ἐταίρων.'
"Ὣς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον
'Ἔκ μέν τοι ἐρέω, ἤ τις σύ γ' ἐσσι θείων, 270
ὡς ἐγὼ οὔ τι ἑκὼν κατερύκομαι, ἀλλά νυ μέλλω
ἀθανάτους ἀλιτέσθαι, οἳ οὐρανὸν εὐρὺν ἔχουσιν.
ἀλλὰ σύ γ' ἤρ μοι εἰπέ, θεοὶ δέ τε πάντα ἴσασιν,
ὅς τις μ' ἀθανάτων πεδάᾳ καὶ δῆσε κελεύθου, 280
νόστον θ', ὡς ἐπὶ πόντον ἐλεύσομαι ἰχθυόεντα.'
"Ὣς ἐφάμην, ἡ δ' αὐτίκ' ἀμειβετο δῖα θεάων
'Τοιγὰρ ἐγώ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
πωλεῖταί τις δεῦρο γέρων ἅλιος νημερτὴς
ἀθάνατος Πρωτεὺς Αἰγύπτιος, ὅς τε θαλάσσης 285
πάσης βένθεα οἶδε, Ποσειδάωνος ὑπόδμητος
τὸν δέ τ' ἐμὸν φασιν πατέρ' ἔμμεναι ἠδὲ τεκέσθαι.
τὸν γ' εἴ πως σὺ δυναιο λοχησάμενος λελαβέσθαι,
ὅς κέν τοι εἴπῃσιν ὁδὸν καὶ μέτρα κελεύθου
νόστον θ', ὡς ἐπὶ πόντον ἐλεύσεαι ἰχθυόεντα. 290
καὶ δέ κέ τοι εἴπῃσι, διοτρεφές, εἴ κ' ἐθέλῃσθα,
ὅττι τοι ἐν μεγάροισι κακὸν τ' ἐγαθόν τε τέτυκται
οἰχομένοιο σεῖθεν δολιχὴν ὁδὸν ἀργαλέην τε.'
"Ὣς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον
'Αὐτὴ νῦν φράζευ σὺ λόχον θείοιο γέροντος, 295
μή πώς με προιδὼν ἠὲ προδραὶς ἀλέηται·
ἀργαλέος γάρ τ' ἐστὶ θεὸς βροτῷ ἀνδρὶ δαμῆναι.'

"'Art thou so very foolish, stranger, and slack of wit, or art thou of thine own will remiss, and hast pleasure in suffering woes? So long art thou pent in the isle and canst find no sign of deliverance,[1] and the heart of thy comrades grows faint.

"So she spoke, and I made answer and said: 'I will speak out and tell thee, whosoever among goddesses thou art, that in no wise am I pent here of mine own will, but it must be that I have sinned against the immortals, who hold broad heaven. But do thou tell me—for the gods know all things—who of the immortals fetters me here, and has hindered me from my path, and tell me of my return, how I may go over the teeming deep.'

"So I spoke, and the beautiful goddess straightway made answer: 'Then verily, stranger, will I frankly tell thee all. There is wont to come hither the unerring old man of the sea, immortal Proteus of Egypt, who knows the depths of every sea, and is the servant of Poseidon. He, they say, is my father that begat me. If thou couldst in any wise lie in wait and catch him, he will tell thee thy way and the measure of thy path, and of thy return, how thou mayest go over the teeming deep. Aye, and he will tell thee, thou fostered of Zeus, if so thou wilt, what evil and what good has been wrought in thy halls, while thou hast been gone on thy long and grievous way.

"So she spoke, and I made answer and said: 'Do thou thyself now devise a means of lying in wait for the divine old man, lest haply he see me before and and being ware of my purpose avoid me. For hard is a god for a mortal man to master.

[1] Lit. "appointed end."

"Ὥς ἐφάμην, ἡ δ' αὖτις ἀμείβετο δῖα θεάων·
'Τοιγὰρ ἔγω τοι, ξεῖνε,[1] μάλ' ἀτρεκέως ἀγορεύσω.
ἦμος δ' ἠέλιος μέσον οὐρανὸν ἀμφιβεβήκῃ, 400
τῆμος ἄρ' ἐξ ἅλος εἰσι γέρων ἅλιος νημερτὴς
πνοιῇ ὑπὸ Ζεφύροιο μελαίνῃ φρικὶ καλυφθείς,
ἐκ δ' ἐλθὼν εὐναιάται ὑπὸ σπέσσι γλαφυροῖσιν
ἀμφὶ δέ μιν φῶκαι νέποδες καλῆς ἁλοσύνης
ἀθρόαι εὕδουσιν, πολιῆς ἁλὸς ἐξαναδῦσαι, 405
πικρὸν ἀποπνείουσαι ἁλὸς πολυβενθέος ὀδμήν.
ἔνθα σ' ἐγὼν ἀγαγοῦσα ἐμ' ἠοῖ φαινομένῃφιν
εὐνάσω ἐξείης· σὺ δ' ἐὺ κρίνασθαι ἑταίρους
τρεῖς, οἵ τοι παρὰ νῆσιν ἐυσσέλμοισιν ἄριστοι,
πάντα δέ τοι ἔρξω ὁλοφώια τοῖο γέροντος. 410
φῶκας μὲν τοι πρῶτον ἀριθμήσας καὶ ἔπειτα
αὐτὰρ ἐπὴν πάσας πεμπάσσεται ἠδὲ ἴδῃαι,
λέξεται ἐν μέσσῃσι νομεῦσι ἧκε πεσεῖν μήλων.
τὸν μὲν ἔπειτ' ἤν πρῶτα κατευνηθέντα ἴδησθε,
καὶ τότ' ἔπειθ' ὑμῖν μελέτω καρτός τε βίη τε, 415
αἴθι δ' ἔχειν μεμαῶτα καὶ ἐσσύμενον περ ἀλυξαι.
πάντα δὲ γιγνόμενος πειρήσεται, ὅσσ' ἐπὶ γαῖαν
ἕρπετα γίγνονται, καὶ ὕδωρ καὶ θεσπιδαὲς πῦρ·
νμεῖς δ' ἀστεμφέως ἐχέμεν μάλλον τε πιέζειν.
ἀλλ' ὅτε κεν δὴ σ' αὐτὸς ἀνειρήσῃ ἐπέεσσι, 420
τοῖος ἐὼν οἷον κε κατευνηθέντα ἴδησθε,
καὶ τότε δὴ σχέσθαι τε βίης λῦσαί τε γέροντα,
ἤρου, εἴρεσθαι δέ, θεῶν ὅς τίς σε χαλέπτει,
νόστον θ', ὃς ἐπὶ πόντον ἐλάσσεας ἰχθυόεντα.'

[1] ξεῖνε τοῦτο.

"So I spoke and the beautiful goddess straightway made answer: 'Then verily, stranger, will I frankly tell thee all. When the sun hath reached mid heaven, the unerring old man of the sea is wont to come forth from the brine at the breath of the West Wind, hidden by the dark ripple. And when he is come forth, he lies down to sleep in the hollow caves, and around him the seals, the brood of the fair daughter of the sea, sleep in a herd, coming forth from the gray water, and bitter is the smell they breathe of the depths of the sea. Thither will I lead thee at break of day and lay you all in a row; for do thou choose carefully three of thy companions, who are the best thou hast in thy well-benched ships. And I will tell thee all the wonders of that old man. First he will count the seals and go over them; but when he has told them all off by fives, and reckoned them, he will lay himself down in the midst, as a shepherd among his flocks of sheep. Now so soon as you see him laid to rest, thereafter let your hearts be filled with strength and courage, and do you hold him there despite his striving and struggling to escape. For try he will, and will assume all manner of shapes of all things that move upon the earth, and of water, and of wondrous blazing fire. Yet do ye hold him and clench him and grip him yet the more. But when at length of his own will he speaks and questions thee in that shape in which you saw him laid to rest, then, hero, stay thy might, and set the old man free, and ask him who of the gods is wroth with thee, and of thy return, how thou mayest go over the teeming deep.'

"Ὣς οἰκτρὸν ἐνὶ τοῖσι ἐλίσσετο κυμαινόντων.
αὐτὰρ ἔπειτ' ἐπὶ νῆας, ὅθ' ἔσταν ἐν ψαμαθοῦσιν,
ἦιε πολλὰ δὲ μοι κραδὴ ἦν φόρμιγγι λιγείῃ.
αὐτὰρ ἐπεὶ δ' ἐπὶ νῆα κατελθέμεν ἠδὲ θάλασσαν,
δόρπον δ' ἑλλιπάμεσθ', ἐπὶ τ' ἤλυθεν ἠμαθόεσσα νύξ
ἐν τότε κοιμήσασκον ἐπὶ ῥηγμῖνι θαλάσσης
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
καὶ τότε δὴ παρὰ δίνα θαλάσσης εὐρυπορόιο
ἦιε πολλὰ θεοὺς γουνούμενος· αὐτὰρ ἑταίρους
τρεῖς ἄγον, οἵ μοι μάλιστα πεπείαατο πάσας ἐν ἀρούῃ
"Τοῦς δ' ἄρ' ἐπ' ἠιόνα θαλάσσης εὐρέα κόλπον
τίεσκον φωνάων δὲ πόντου ἔρματα δύσκε·
πάντα δ' ἔσω πεδάρτα· δόλον δ' ἐπεμήδετο πατρί.
αὐτὰρ ἔπειτ' ἐν ψαμαθοῖσι δεδαίγμεθ' ἀλίσκεσθ
ἤστο μόνος· ἡμεῖς δὲ μάλα σχεδὸν ἤλθομεν αὐτῆς
ἑξῆς δ' εἵσσε, βάλων δ' ἐπὶ ἔρμα κάλωσε.
ἔνθα σφ' αὐτοῦσι λέχος ἔνθετο· τεῖρε γὰρ αὐτὸν
φωκάων ἀλιγρεφέων ἀλεωτόνος ἐξμ
τὸν γὰρ ἐ' ἀνάλιμ παρὰ ἐ τοῦ ἐκμοθεῖν,
ἀλλ' αὐτὴ τέκνοιο καὶ ἐφράσατο μεγ' ἄνωγε
ἀμφράσιμ ἐνὶ βίνα ἑκάστῳ θῆκε φέρουσα
ἠέν μάλα πυκνοῦσαν, ἔλεσσε δὲ κῆτεσι ἐξμ.
πάσαν δ' φωκ μένομεν τετλότι θυμῷ
φωκαὶ δ' ἐξ ἄλος ἦλθον ἀθέλκετο κὶ μὲν ἔκοιτο
ἑξῆς εὐναίοντο παρὰ ῥηγμῖνι θαλάσσης
ἔνθεν δ' ὁ γεραιὸς ἦλθ' ἐξ ἄλος, εὗρε δὲ φωκὰς
ζωρεφέας, πάσας δ' ἄρ' ἐπῴχετο, λέκτο δ' ἀριθμὸν
ἐν δ' ἡμῖν πρώτοισι λέχος κτήσασθ, φίλε τι θυμῷ

[1] ἔνθα σφ' : κεῖθι Bk.

"So saying she plunged beneath the surging sea, but I went to my ships, where they stood on the sand and many things did my heart darkly ponder as I went. But when I had come down to the ship and to the sea, and we had made ready our supper, and immortal night had come on, then we lay down to rest on the shore of the sea. And as soon as early Dawn appeared, the rosy-fingered, I went along the shore of the broad-wared sea, praying earnestly to the gods, and I took with me three of my comrades, in whom I trusted most for every adventure.

"She meanwhile had plunged beneath the broad bosom of the sea, and had brought forth from the deep the skins of four seals, and all were newly flayed; and she devised a plot against her father. She had scooped out lairs in the sand of the sea, and sat waiting; and we came very near to her, and she made us to lie down in a row, and cast a skin over each. Then would our ambush have proved most terrible, for terribly did the deadly stench of the brine-bred seals distress us—who would lay him down by a beast of the sea?—but she of herself delivered us, and devised a great boon; she brought and placed ambrosia of a very sweet fragrance beneath each man's nose, and destroyed the stench of the beast. So all the morning we waited with steadfast heart, and the seals came forth from the sea in throngs. These then laid them down in rows along the shore of the sea, and at noon the old man came forth from the sea and found the fatted seals, and he went over all, and counted their number. Among the creatures he counted us first, nor did his heart guess that there was guile, and

ἀνοθη δόλον εἶναι· ἔπειτα δὲ λέκτο καὶ αὐτός,
ἡμεῖς δὲ ἰαχοντες ἐπεσσευομεθ' ἀμφὶ δὲ χεῖρας
βαλλομεν· οὐδ' ὁ γέρων δολίης ἐπελήθετο τέχνης. 450
ἀλλ' ἦ τοι πρώτιστα λέων γένετ' ἠνορέοντι,
αὐτὰρ ἔπειτα δράκοντ' ἀκαμαντόποδι καὶ ἀλεγεινῷ
γίγνετο· τὼ δ' ὑπέρθε κάρη ἔχον ἀλλήλοιν·
ἡμεῖς δ' ἀστιφέως ἔχομεν τετληότι θυμῷ·
ἀλλ' ὅτε δὴ ῥ' ἀνίαις ὁ γέρων ἐλόφωσε ἑοῖσι, 455
καὶ τότε δὴ μ' ἔπεσσιν ἀπειρεσίοισι προσεειπε·
"'Τίς νυ τοι, Ἀτρεΐδη, θεῶν ἐπιφροσέοντο βουλὰς,
ὅφρα μ' ἕλοις ἀέκοντα λοχησάμενος, τόν σε χρὴ·
"Ὣς ἔφατ', αὐτὰρ ἔγω μιν ἀμειβόμενος προσεειπον·
'Οἶσθα, γέρον, τί μ' ταῦτα παρατρωπᾶν ἐρέοιμι,' 460
ἐκ δὴ ἔπεσ' ἐν στήθεσι ἐρύσσομαι, οὐδέ τι τέκμωρ
εὑρίσκω δύναμαι, μινύθει δὲ μοι ἔνδοθεν ἦτορ.
ἀλλὰ σύ γ' ἤτοι μὲν νῦν, θεοὶ δέ τε πάντες ἴσασιν,
ἐξ τοῦ μ' ἐθανάτων πεδάᾳ καὶ ἔδησας ἀέλιθον,
ἐκτοῦ δ', ἐκ τοῦ πάντα ὀλώλεμεν ἰχθύοεντα.' 470
"Ὣς ἔφαμην, ὁ δὲ μ' αὖτις ἀμειβόμενος προσεειπεν·
'Ἀλλὰ μὰ ὀφθαλμὸν Διὸς τ' ἀλλοισί τε θεοῖσι
ῥέξας ἱερὰ καὶ ἀπαθάνατον, ἔφρα τάχ' ἔτι
σὴν ἐς πατρίδ' ἵκοιο τλίον ἐπὶ οἴνοπα πόντον·
οὐ γὰρ τοι πρὶν μοῖρα φίλους τ' ἰδέειν καὶ ἱκέσθαι 475
εἶλον ἐνιπιμόων καὶ σὴν ἐς πατρίδα γαῖαν,
πρὶν γ' ἐπὶ δὲ Αἰγύπτοιο, διοτρεφέος ποταμοῖο,
αὖτις ἔλθῃς ῥέξῃς θ' ἱερὰς ἑκατόμβας
ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι,
καὶ τότε τοι δώσουσι οἶκον θέμεν, ἣν σὺ μενοινᾷς.' 480

[1] ἀμείβεσθαι Ἀριστάρχειοι ἐρωτᾶν.

then he too laid him down. Thereat we rushed upon him with a shout, and threw our arms about him, nor did that old man forget his crafty wiles. Nay, at the first he turned into a bearded lion, and then into a serpent, and a leopard, and a huge boar, then he turned into flowing water, and into a tree, high and leafy, but we held on unflinchingly with steadfast heart. But when at last that old man, skilled in wizard arts, grew weary, then he questioned me, and spoke, and said:

"'Who of the gods, son of Atreus, took counsel with thee that thou mightest lie in wait for me, and take me against my will? Of what hast thou need?'

"So he spoke, and I made answer, and said: 'Thou knowest, old man—why dost thou seek to put me off with this question?—how long a time I am pent in this isle, and can find no sign of deliverance, and my heart grows faint within me. But do thou tell me—for the gods know all things—who of the immortals fetters me here, and has hindered me from my path, and tell me of my return, how I may go over the teeming deep.'

"So I spoke, and he straightway made answer, and said: 'Nay, surely thou oughtest to have made fair offerings to Zeus and the other gods before embarking, that with greatest speed thou mightest have come to thy country, sailing over the wine-dark sea. For it is not thy fate to see thy friends, and reach thy well-built house and thy native land, before that thou hast once more gone to the waters of Aegyptus, the heaven-fed river, and hast offered holy hecatombs to the immortal gods who hold broad heaven. Then at length shall the gods grant thee the journey thou desirest.'

"Ὣς ἔφατ', αὐτὰρ ἐμοὶ τε κατεκλάσθη φίλον ἦτορ,
οὐδέ μ' ἀείκε δύναμαι ἐν στήθεσσι νόοιο
Αἰνειαδὴς ἔμεναι, βολιήν περ ἐόντ' ἀρηγόνα τε.
ἀλλὰ καὶ ὃς μύθοισιν ἐμειλίσσετο πρόσσειπον
"Ταῦτα μὲν οὕτω δὴ τέλεται, γέρον, ὃς σὺ κελεύεις
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον, 485
ἦ ῥα τεοῖς ἐν νηυσὶν ἐκήριον ἦλθον Ἀχαιοί,
οἷς Νέστωρ καὶ ἐγὼ λιπόμην Τροιηθεν ἰόντες,
ἠὲ τις ἀλλ' ὀλέθρῳ ἀλεύατο ἠὲ καὶ ἦμος
ἠὲ φίλων ἐν χερσὶν ἐνὶ πτολέμῳ τολυπεύεις."
"Πῆ σφωιν, ὁ δὲ μ' αὖτις ἀμειβόμενος προσέειπεν·
"Ἀτρεΐδη, τί μ' ταῦτα διείρεαι, οὐδέ τι σε χρὴ
ἔδμεναι, οὐδὲ δαήσαι ἐμὸν νόον· οὐδὲ σέ φημι
ἔσσεν ἀκλαυτόν ἔσεσθαι, ἐπεὶ ἐν πάντα πεπύσαι.
πολλοὶ μὲν γὰρ τῶν γε δόμεν, πολλοὶ δὲ λίποντο· 495
ἔσχον δ' αὖ δύο μοῖραι Ἀχαιΐδος χαλκοχιτώνων
ἐν νόστῳ ἀπόλοντο· μάχῃ δέ τε καὶ σὺ παρῆσθα.
εἷς δ' ἔτι τῶν ζωὸς κατεροῦσεται εὔρεϊ πόντῳ
"Αἴας μὲν μετὰ νῆας ἐμὴ δολιχηρετμοῖσι,
Γυρῆσιν μὲν πρῶτα Ποσειδάων ἐπέλασσεν 500
πέτρῃσιν μεγάλῃσι καὶ ἐξέσσασε θαλάσσης·
καὶ νυ νῶϊν ἐκφυγὼ πῆρα καὶ ἐχθόμενος περ Ἀθήνη,
εἰ μὴ ὑπερφίαλος ἔπεσε δεξιὰ καὶ μέγ' ἀασθη
φῆ ῥ' ἀασθαι θεῶν φύγεσιν μέγα λοίσθιον θαλάσσης
τοῦ δὲ Ποσειδάων μεγαλ' ἔλκεσε κυδιάσσασα 505
αὖτις ἐπεὶ τ' ἐπόρουσε ἑλὼν χερσὶ στιβαρῇσιν
ἤλασε Γυρωνὶ πέτρῃ, ἀπὸ δ' ἔσχισεν αὐτὴν
καὶ τὸ μὲν αὐτοῦ μεῖνε, τὸ δὲ τρηχὺς ἔμπεσε πόντῳ,

[1] μέδεσθαι μὲν ἔσεσθαι.

"So he spoke, and my spirit was broken within me, for that he bade me go again over the misty deep to Argos, the long and weary way. Yet even so I made answer and said:

"'Aid thou me, I pray, O old man, even as thou dost bid. But come now, tell me this, and declare it true. Did all the Achaeans return unscathed in their ships, all those whom Nestor and I left, as we set out from Troy? Or did any perish by a cruel death on board the ship, or in the arms of his friends, when he had wound up the skein of war?'

"So I spoke, and he straightway made answer, and said: 'Son of Atreus, why dost thou question me of this? In no wise does it behove thee to know, or to learn my mind, nor meth nas, when thou long be free from tears, when thou hast heard all aright. For many of them were slain, and many were left, but two chiefs as among of the brazen-coated Achaeans perished on their homeward way (as for the fighting, thou thyself wast there), and one, I ween, still lives, and is held back on the broad deep.

"'Aias true was lost amid his long-oared ships. Upon the great rocks of Gyrae Poseidon at first drove him, but saved him from the sea, and he would have escaped his doom, hated of Athene though he was, had he not uttered a boastful word in great blindness of heart. He declared that it was in spite of the gods that he had escaped the great gulf of the sea, and Poseidon heard his boastful speech, and straightway took his trident in his mighty hands, and smote the rock of Gyrae and clove it in sunder. And one part abide in its place, but the sundered part fell into the sea, even that on

τῷ β' Αἴας τὸ πρῶτον ἰφιζόμενος μέγ' ἀάσθη
τὸν δ' ἐφορεῖ κατὰ νωτον ἀπείρονα κυμαινοντα. 510
ὃς ὁ μὲν ἔνθ' ἀπόλωλεν, ἐπεὶ πίεν ἄλμυρον ὕδωρ.
"Ὃς δέ τοι ἐκφυγε κῆρας ἀδελφεοῦ ἠδ' ὑπεκλυξεν
ἐν νηυσὶ γλαφυρῇσι· σάωσε δὲ ποτνια Ἥρη.
ἀλλ' ὅτε δὴ τάχ' ἔμελλε Μαλειάων ὄρος εἰσὶν
ἵξεσθαι, τοτε δὴ μιν ἀναρπάξασα θυέλλα 515
νωτον ἐπ' ἰχθυοεντα φέρεν βαρέα στενάχοντα,
ἀγροῦ ἐπ' ἐσχατιήν, ὅθι δώματα ναῖε Θυεστης
το πριν, ἀτὰρ τότ' ἔναιε Θυεστιάδης Αἴγισθος.
ἀλλ' ὅτε δὴ καὶ κεῖθεν ἐφαινετο νοστος ἀνήμων,
ἂψ δὲ θεοὶ οὖρον στρέψαν, καὶ οἴκαδ' ἵκοντο, 520
ἦ τοι ὁ μὲν χαιρων ἐπεβησετο πατρίδος αἴης
καὶ κύνει ἀσπόμενος ἣν πατρίδα· πολλὰ δ' ἀπ' αὐ-τοῦ
δάκρυα θερμὰ χεοντ', ἐπεὶ ἀσπασιως ἴδε γαῖαν.
τὸν δ' ἄρ' ἀπὸ σκοπιῆς εἶδε σκοπός, ὃν ῥα παθεῖσιν
Αἴγισθος δολόμητις ἄγων, ὑπὸ δ' ἔσχετο μισθον 525
χρυσοῦ δοιὰ τάλαντα· φύλασσε δ' ὅ γ' εἰν ἐνιαυτον,
μη ἑ λάθοι παριων, μνησαιτο δὲ θούριδος ἀλκῆς.
βῆ δ' ἴμεν ἀγγελέων προς δώματα ποιμένι λαῶν.
αὐτίκα δ' Αἴγισθος δολιην ἐφράσσατο τεχνην
κρινάμενος κατὰ δῆμον ἑείκοσι φῶτας ἀριστους 530
εἶσε λοχον, ἑτέρωθι δ' ἀνώγει δαῖτα πενεσθαι.
αὐτὰρ ὁ βῆ καλέων Ἀγαμέμνονα, ποιμένα λαῶν
ἵπποισιν καὶ ὄχεσφιν, ἀεικέα μερμηριζων.

[1] Unless we accept the tradition which places the home of Thyestes (and Aegisthus) in Cythera (though Aegisthus was

which Aias set at the first when his heart was greatly [illegible] and it bore him down into the [illegible] deep. So there he perished, when he had drunk the salt water.

" But his brother escaped indeed the fates and shunned them with his hollow ships, for queen Hera saved him. But when he was now about to reach the steep height of Malea, then the storm-wind caught him up and bore him over the teeming deep groaning heavily to the border of the land where aforetime Thyestes dwelt, but where now dwelt Thyestes' son Aegisthus. But when from hence too a safe return was shewed him, and the gods changed the course of the wind that it blew fair, and they reached home, then very with rejoicing did Agamemnon set foot on his native land, and he kissed his land and kissed it, and many were the hot tears that streamed from his eyes, for welcome to him was the sight of his land. Now from his place of watch a watchman saw him, whom guileful Aegisthus took and set there promising him as a reward two talents of gold, and he had been keeping guard for a year lest Agamemnon should pass by in unknown, and be mindful of his furious might. So he went to the palace to bear the tidings to the shepherd of the people, and Aegisthus straightway planned a treacherous device. He chose out twenty men, the best in the land, and set them to lie in wait, but on the further side of the hall he bade prepare a feast. Then he went with chariot and horses to summon Agamemnon, shepherd of the people, his mind pondering a dastardly deed. So

at this time in Mycenae, we must understand this phrase to mean the Argolic promontory.

τὸν δ' οὐκ εἰδότ' ὀλέθρον ἀνηγαγε καὶ κατεκέφινεν
δειπνήσασ', ὅς τίς τε κατέκτανε βοῦν ἐπὶ φάτνῃ 535
ὁ δέ τις Ἀτρεΐδεω ἑτάρων λιπεθ' οἵ οἱ ἕποντο,
οὐδέ τις Αἰγίσθου, ἀλλ' ἔκταθεν ἐν μεγαροισιν.'

"Ὣς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ,
κλαῖον δ' ἐν ψαμάθοισι καθήμενος, οὐδέ νύ μοι κῆρ
ἤθελ' ἔτι ζωειν καὶ ὁρᾶν φάος ἠελίοιο. 540
αὐτὰρ ἐπεὶ κλαίων τε κυλινδόμενός τε κορέσθην,
δὴ τότε μοι προσέειπε γέρων ἅλιος νημερτής·

"'Μηκέτι, Ἀτρεος υἱέ, πολὺν χρόνον ἀσκελὲς οὕτω
κλαῖε, ἐπεὶ οὐκ ἀνύσίν τινα δηρόμεν· ἀλλὰ τάχιστα
πεῖρα ὅπως κεν δὴ σὴν πατρίδα γαῖαν ἵκῃαι. 545
ἢ γὰρ μιν ζωὸν γε κιχήσεαι, ἢ κεν Ὀρέστης
ἐκτείνῃ ὑποφθάμενος, σὺ δὲ κεν τάφου αντιβολήσαις.'

"Ὣς ἔφατ', αὐτὰρ ἐμοὶ κραδίη καὶ θυμὸς ἀγήνωρ
αὖτις ἐνὶ στήθεσσι καὶ ἀχνυμένῳ περ ἰάνθη,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων· 550
"'Τούτους μὲν δὴ οἶδα· σὺ δὲ τρίτον ἄνδρ' ὀνόμαζε,
ὅς τις ἔτι ζωὸς κατερύκεται εὐρέι πόντῳ
ἢ θανών· ἐθέλω δὲ καὶ ἀχνύμενος περ ἀκοῦσαι.'[1]

"Ὣς ἐφάμην, ὁ δέ μ' αὖτις ἀμειβόμενος προσέειπεν·
'Τίος Λαερτιάδεω, Ἰθακήσιε, νηῒ δὲ οἰκία ναιων 555
τὸν δ' ἴδον ἐν νήσῳ θαλερὸν κατὰ δάκρυ χέοντα,
νύμφης ἐν μεγάροισι Καλυψοῦς, ἣ μιν ἀνάγκη
ἴσχει· ὁ δ' οὐ δύναται ἣν πατρίδα γαῖαν ἱκέσθαι·
οὐ γὰρ οἱ πάρα νῆες ἐπηρετμοὶ καὶ ἑταῖροι,
οἵ κέν μιν πέμψειαν ἐπ' εὐρέα νῶτα θαλάσσης. 560

[1] Line 553 was rejected by all ancient critics.

he brought him up all unaware of his doom, and when he had feasted him he slew him, as one slays an ox at the stall. And not one of the comrades of the son of Atreus was left, of all that followed him, nor one of the men of Aegisthus, but they were all slain in the halls.'

"So he spoke, and my spirit was broken within me, and I wept, as I sat on the sands, nor had my heart any longer desire to live and to behold the light of the sun. But when I had had my fill of weeping and writhing, then the unerring old man of the sea said to me:

"'No more, son of Atreus, do thou weep long time thus without ceasing, for in it we shall find no help. Nay, rather, with all the speed thou canst, strive that thou mayest come to thy native land, for either thou wilt find Aegisthus alive, or haply Orestes may have forestalled thee and slain him, and thou mayest chance upon his funeral feast.'

"So he spoke, and my heart and spirit were again warmed with comfort in my breast despite my grief, and I spoke and addressed him with winged words:

"'Of these men now I know, but do thou name the third, who he is that still lives and is held back upon the broad sea, or is haply dead. Fain would I hear, despite my grief.'

"So I spoke, and he straightway made answer, and said: 'It is the son of Laertes, whose home is in Ithaca. I saw him in an island, shedding big tears, in the house of the nymph Calypso, who keeps him there perforce, and he cannot come to his native land, for he has at hand no ships with oars and no comrades to send him on his way over the broad

καὶ δ' οὐ θεσφατος ἐστι, διοτρεφὲς ὦ Μενέλαε,
Ἀργεϊ δ' ἱππόβοτῳ θανέειν καὶ κῆρα τελέσσαι,
ἀλλ' σ' ἐς Ἠλύσιον πεδίον καὶ πείρατα γαίης
ἀθάνατοι πέμψουσιν, ὅθι ξανθὸς Ῥαδάμανθυς,
τῇ περ ἐμμορέουσι βιοτὴ πολὺ ἀνθρώποισιν.
οὐ νιφετὸς, οὐδ' ἄρ χειμὼν πολὺς οὔτε τι δμβρος,
ἀλλ' αἰεὶ ζεφύροιο λιγὺ πνείοντος ἀήτας
Ὠκεανὸς ἀνίησι ἀναψύχειν ἀνθρώπους
οὕνεκ' ἔχεις Ἑλένην καὶ σφῶϊ γαμβρὸς Διὸς ἐσσί.
Ὣς εἰπὼν ὑπὸ κόλπον ἑοῖσιν κυμαίνοντα
αὐτὰρ ἔπειτ' ἐπὶ νῆας ἴμ' ἀντ' θεοὶ ἀθανάτοισιν
δῶρα, πολλὰ δὲ μοι κραδίη πόρφυρε κιόντι.
αὐτὰρ ἔπειτ' ἐπὶ νῆας ἐπιστήσαντο πόδ' θαλάσσαν
δόρπον θ' εἰλόμεθ', ἐπεί τ' ἤλυθεν ἀμβροσίη νύξ,
ἐν τοῖς εἰσάμεθ' ἐπὶ ῥηγμῖνι θαλάσσης
ἤμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς
νῆας μὲν πάμπρωτον ἐρύσσαμεν εἰς ἅλα δῖαν,
ἐν δ' ἱστοὺς τίθεμεν καὶ ἱστία νηῒ ἐν ἡμῖν,
ἐν δὲ καὶ αὐτοὶ βαῖνον ἐπὶ κληῖσι καθ' ἕζον
εἷῆς δ' ἵζανον πολιὴν ἅλα τοῖσιν ἐρετμοῖς.
ἐψ δ' αὖ Αἰγύπτοιο διοτρεφέος ποταμοῖο
ἑστάσαμεν νῆας, καὶ ἔρεξα τελήεσσας ἑκατόμβας
αὐτὰρ ἐπεὶ κατέπαυσα θεῶν χόλον αἰὲν ἐόντων,
χεῦ' Ἀγαμεμνονίῃ τύμβῳ, ἵν' ἄφθιτον αἶνος ἐείη.
ταῦτα τελευτήσας νεόμην, δόσαν δὲ μοι οὖρον
ἀθάνατοι, τοὶ μ' ὦκα φίλην ἐς πατρίδ' ἔπεμψαν.
ἀλλ' ἄγε νῦν ἐνιαύσιον ἐνθάδε μενέμεν ἡμῖν,
ὄφρα σοι δώδεκάτῳ τε διωδεκάτῳ τε γένηται
καὶ τότε σ' ἐκπέμψω, δώσω δὲ τοι ἀγλαὰ δῶρα,

back of the sea. But for thy part, Menelaus, fostered of Zeus, it is not ordained that thou shouldst die and meet thy fate in horse-pasturing Argos, but to the Elysian plain and the bounds of the earth will the immortals conveys thee, where dwelleth fair-haired Rhadamanthus, and where life is easiest for men. No snow is there, nor hard weather, nor ever rain, but ever does Ocean send up waves of the shrill blowing West Wind that they may give cooling to men, for thou hast Helen to wife and art in their eyes the husband of the daughter of Zeus.

"So saying he plunged beneath the surging sea, but I went to my ships with my godlike comrades, and many things did my heart darken ponder as I went. But when I had come down to the ship and to the sea, and we had made ready our supper and immortal night had come on, then we lay down to rest on the shore of the sea. And as soon as rosy Dawn appeared, we rose, hauled our ships first of all down to the bright sea, and set the masts and the sails in the ships' ships, and the men too went on board and sat down upon the benches and smiting with oars in order made the grey sea with their oars. So back again to the waters of Aegyptus the heaven-sent wind I stayed and there moored my ships and offered hecatombs that being fled must. But when I had stayed the wrath of the gods that are forever, I heaped up a mound to Agamemnon, that his fame might never be extinguished. Then when I had made an end of this, I set out for home and the immortals gave me a fair wind and brought me swiftly to my dear native land. But come now, tarry in my house until the eleventh or the twelfth day to come. Then will I send thee forth with honour and

τρεῖς ἵππους καὶ δίφρον ἐυξοον· αὐτὰρ ἔπειτα 800
δῶσω καλὸν ἄλεισον, ἵνα σπενδήσθα θεοῖσιν
ἀθανάτοις ἐμεθεν μεμνημένος ἤματα παντα."

Τον δ' αὖ Τηλεμαχος πεπνυμένος ἀντίον ηὔδα·
"Ἀτρεΐδη, μη δη με πολυν χρονον ἐνθαδ' ἔρυκε.
καὶ γαρ κ' εἰς ἐνιαυτον ἐγω παρὰ σοι γ' ἀνεχοιμην 805
ἥμενος, οὐδε κε μ' οἶκον ἕλοι ποθος οὐδε τοκηων·
αἰνῶς γὰρ μυθοισιν ἔπασσί τε σοῖσιν ἀκουων
τέρπομαι· αλλ' ἤδη μοι ἀνιαζουσιν ἑταῖροι
ἐν Πυλῳ ἠγαθέῃ· συ δε με χρονον ἐνθαδ' ἐρύκεις
δωρον δ' ὅττι κέ μοι δοιης, κειμ'λιον ἔστω· 800
ἵππους δ' εἰς Ἰθάκην οὐκ ἄξομαι, ἀλλὰ σοι αὐτῷ
ἐνθαδε λειψω ἄεθλα· σὺ γὰρ πεδιοιο ἀνασσεις
εὐρέος, ᾧ ἔνι μὲν λωτὸς πολυς, ἐν δε κυπειρον
πυροι τε ζειαί τε ἰδ' εὐρυφυὲς κρῖ λευκον.
ἐν δ' Ἰθακῃ οὔτ' ἄρ δρομοι εὐρέες οὔτε τι λειμών· 805
αἰγιβοτος, καὶ μᾶλλον ἐπήρατος ἱππηβότοιο.
οὐ γὰρ τις νήσων ἱππήλατος οὐδ' ἐυλείμων,
αἵ θ' ἁλὶ κεκλιται· Ἰθακη δέ τε καὶ περὶ πασέων."

Ὣς φάτο, μειδησεν δε βοην ἀγαθὸς Μενέλαος,
χειρί τέ μιν κατερεξεν ἔπος τ' ἔφατ' ἔκ τ' ὀνομαζεν· 810
"Αἷματός εἰς ἀγαθοῖο, φίλον τεκος, οἷ' ἀγορευεις·
τοιγὰρ ἐγώ τοι ταῦτα μεταστήσω· δύναμαι γαρ,
δωρων δ' ὅσσ' ἐν ἐμῷ οἴκῳ κειμήλια κεῖται,
δώσω β καλλιστον καὶ τιμηέστατόν ἐστιν·
δώσω τοι κρητῆρα τετυγμένον· ἀργύρεος δὲ 815
ἐστιν ἅπας, χρυσῷ δ' ἐπὶ χείλεα κεκρασται,
ἔργον δ' Ἡφαιστοιο· πορεν δέ ἑ Φαιδιμος ἥρως,

give thee splendid gifts, three horses and a well-polished car, and besides I will give thee a beautiful cup, that thou mayest pour libations to the immortal gods, and remember me all thy days."

Then wise Telemachus answered him: "Son of Atreus, keep me no long time here, for verily for a year would I be content to sit in thy house, nor would desire for home or parents come upon me, for wondrous is the pleasure I take in listening to thy tales and thy speech. But even now my comrades are chafing in sacred Pylos, and thou art keeping me long time here. And whatsoever gift thou wouldest give me, let it be some treasure, but horses will I not take to Ithaca, but will leave them here for thyself to delight in, for thou art lord of a wide plain, wherein is lotus in abundance, and galingale and wheat and spelt, and broad-eared white barley. But in Ithaca there are no widespread courses nor aught of meadow land. It is a pasture land of goats and pleasanter than one that pastures horses. For not one of the islands that lean upon the sea is fit for driving horses, or rich in meadows, and Ithaca least of all."

So he spoke, and Menelaus, good at the war-cry, smiled, and stroked him with his hand, and spoke, and addressed him:

"Thou art of noble blood, dear child, that thou speakest thus. Therefore will I change these gifts, for well I may. Of all the gifts that lie stored as treasures in my house, I will give thee that one which is fairest and costliest. I will give thee a well-wrought mixing bowl. All of silver it is, and with gold are the rims thereof gilded, the work of Hephaestus, and the warrior Phaedimus, king of the

Σίδονας βασίλειαν· δῶ τοι δ' ἐπὶ πυρφορίοιο
αὐτὸς μὲν νοστήσαντα, τεοῖ δ' ἐπιτάσσω ἑκάστῳ·"
Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγορεύον, 830
ἐκτὸς μνηστῆρες ἐ[illegible] ἔσαν θεῖοι βασιλῆες·
οἱ δ' ἵππους μὲν [illegible], φόρμιγγ' δ' ἐπὶ οἶκον
αὐτὸν ἐν φ' ἀκόρεστος [illegible] δαῖτος ἐόντες·
αὐτὰρ ὁ μὲν πρὸς δόμον ἴεν μνηστῆρας ἐνιόντα
Μνηστῆρες δὲ πάλιν [illegible] ἐν μεγάροισι 835
ἔστασαν τὰ πρῶτα καὶ ἀγχίστιν ἐν ἔπεσσι
δὲ τοιαῦτ' ἐκέλευον· ὅδε σφεῖν πρῶτον ἔμελλεν
Ἀντίνοος δὲ καὶ ἥρως Εὐρύμαχος θεοειδὴς,
οἵ οἱ μνηστῆρες ἄριστοι ἔσαν κρείοντες ἀνάσσοι·
τοὺς δ' ἄρα Φρόντις Νοήμων ἐγγύθεν ἐλθὼν 840
Ἀντίνοον μ' [illegible] ἀπεκρίνατο πρόφρασσ' ἔπεσσιν·
Ἀντίνοε, ἦ ῥα τὶ [illegible] ἐν φρεσὶ δῶκε καὶ ὄσσε,
ὅστις Τηλέμαχόν τε καὶ ἐν Πύλῳ ἠμαθόεντι
[illegible] ἐν δ' ἄρα τοῦ χρόνος ἔμμορε αὐτῷ
Ἠλθ' ἐν ἀγορῇ δὲ [illegible], ἔδη μοι ἔπεσσι 845
δοῦναι δ' ἐκέλευ, ὅπως δ' [illegible] τελέσῃ τε
[illegible] ἐν τοῖ' ἐλπόμεθ' ἔμμεναι ἔμμεναί περ·"
Ὣς ἔφαθ', οἱ δ' ἄρα θυμὸν [illegible] ἐν γὰρ ἴδοντο
δὲ Πύλον ἠμαθόεν, Νέστορα, ἀλλὰ τὸν αὐτὸν
θυμὸν ἔφ' μνηστῆρι παρεμμεναι ἠδὲ τελέσσαι 850
Τὸν δ' αὖτε Ἀντίνοον προσέφη δεινὸς ἀγορευτὴς·
"Νημερτὲς μὲν ἔπος τοῦ' ἔφαθ' ὃν τινα μυθῷ
πεύθομαι ἔμμεν· [illegible] δ' ἐξαίρετος, ἠ ἐν αὐτοῦ
θῦνε τε δόμοις τε· δύνασθαι δὲ οἱ τὸν τελέσσαι,
καὶ μάλ' τοῦ' ἀνέμοιο [illegible], ὅφρ' ἐν ἐνίσσῃ, 855

[1] [illegible] [illegible]. [2] [illegible] [illegible] [illegible]

Sidonians gave it me when his house sheltered me as I came thither, and now I am minded to give it to thee."

Thus they spoke to one another, and meanwhile the bearers came to the palace of the divine king. They drove up sheep, and brought strength-enhancing wine, and their wives with beauty veils sent them bread. Thus they were busied about the feast in the house.

But the wooers in front of the palace of Odysseus were making merry, throwing the discus and the javelin in a level place, as their wont was, in insolence of heart. And Antinous and godlike Eurymachus were sitting there, the leaders of the wooers, who in valance were far the best of all. To them Nemeseos, son of Phronios, drew near, and he questioned Antinous and spoke and said:

"Antinous, know we at all in our hearts or know we not, when Telemachus will return from sandy Pylos? He is gone, taking a ship of mine, and I have need of her to cross over to spacious Elis, where I have twelve brood mares, and at the teat sturdy mules as yet unbroken. Of these I would fain drive one off and break him in."

So he spoke, and they marvelled at heart, for they did not deem that Telemachus had gone to Neleian Pylos, but that he was somewhere there on his lands, among the flocks or with the swineherd.

Then Antinous, son of Eupeithes, spoke to him, saying: "Tell me the truth, when did he go, and what youths went with him? Were they chosen youths of Ithaca, or hirelings and slaves of his own? Aye, would he be to accomplish even that. And tell me this truly, that I may know full well. Was it

ἢ σε [illegible] ἢ αἰεί τοι [illegible] νῆα κέλαιναν,
ἢ [illegible] ἐκέκασε θεὸς [illegible] κοσμήσειε μέθῃ.
Ἦ ῥα καὶ ἀμφίπολον [illegible] ἐπιστήσασα μέλαιναν
Ἄντιφον ἠδὲ [illegible] τε καὶ ἄλλοι, [illegible]
ἔνθ' ἄρα τοιούτους ἔχον μέλας [illegible] θυμῷ
αἰεὶ δὲ χαλκῆρες ἐν αὐτῇ [illegible] θοῦρος Ἄρης
κοῦροι δ', οἱ ἔστασαν ἐν μέσῳ [illegible],
εἰ [illegible] ἐν δὲ [illegible] χρυσῷ Παλλὰς Ἀθήνη
Μέντορα [illegible] θεῖον τε δ' αὖτε [illegible]
[illegible] τὸν θαυμάζω [illegible] Μέντορα δῖον
[illegible] ἔμπροσθε τοτὲ δ' ἔμβη νηὶ [illegible]
Ἦς ἄρα φωνήσας [illegible] πρὸς ἑῷα πατρός,
τοῖσιν δ' ἀμφοτέροισιν [illegible] θεμεν [illegible]
μνηστῆρας δ' ἀνέδυν [illegible] καὶ [illegible] ἀθλον.
τοῖσι δ' Ἀντίνοος [illegible] Εὐπείθεος υἱός,
ἀχνύμενος [illegible] μέγα φόρτον ἀμφιμελαίνῃ
[illegible], ὅσσε δὲ οἱ πυρὶ λαμπετόωντι ἐοικεν.
Ὦ πόποι ἦ μέγα ἔργον ὑπερφίαλος ἐτελέσθη
Τηλεμάχῳ, οἴω δὴ φάμεν ὅδε οἴ τε τελεεσθαι
ἐκ τοσσουτοῦ ἀεκητι νέος παῖς εἴηται ἄεθλον
νῆα [illegible], κρείας τ' ἀνὰ δῆμον ἑοῖσιν
ἀ ξεῖ καὶ πρότερον ἔασον ἐμεῖναι· ἀλλὰ οἱ αὐτῷ
Ζεὺς ὀλέσσειε δίκην πρὶν ἐλθεῖν μνηστῆρας ἐνεῖναι·
ἀλλ' ἄγε μοι δότε νῆα θοὴν καὶ εἴκοσι ἄνδρε,
ὄφρα κε αὖτις ἴωμι λοχησόμενος τε φυλάξω
ἐν πόντῳ Ἰθάκης τε Σάμοιό τε παιπαλοέσσης,
ὡς ἂν ἐπιστείλῃς νοστήσεται εἵνεκα πατρός.

[1] Lines 641 and 642 were rejected by Aristarchus, as borrowed from *Il.* i. 103 f.

[2] ἔνθ' μέγα πόντῳ Aristarchus: ἔμπεδον πόντῳ γενέσθαι.

perforce and against thy will that he took from thee the black ship? or didst thou give it him freely of thine own will, because he besought thee?

Then Noemon, son of Phronius, answered him: "I most freely gave it him. What else could any man do, when a man like him, his heart laden with care, makes entreaty? Hard it were to deny the gift. The youths that are the noblest in the land after ourselves, even these have gone with him, and among them I noted one going on board as their leader, Mentor, or a god who was in all things like unto Mentor. But at this I marvel. I saw goodly Mentor here yesterday at early dawn, but at that time he embarked for Pylos."

So saying he departed to his fair-built house, but of those two the proud hearts were angered. The wooers they straightway made to sit down and cease from their games, and among them spoke Antinous, son of Eupeithes, in displeasure, and with rage was his black heart wholly filled, and his eyes were like blazing fire.

"Out upon him, verily a proud deed has been insolently brought to pass by Telemachus, even this journey, and we deemed that he would never see it accomplished. Forth in despite of all of us here the lad is gone without more ado launching a ship, and choosing the best men in the land. He will begin by and by to be our bane, but to his own undoing may Zeus destroy him ere he might before ever he reaches the measure of manhood. Nay, come, give me a swift ship and twenty men, that I may watch in ambush for him as he passes in the strait between Ithaca and rugged Samos. Thus shall his voyaging in search of his father come to a sorry end."

Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐπῄνεον ἠδ' ἐκέλευον.
αὐτίκ' ἔπειτ' ἀνστάντες ἔβαν δόμον εἰς Ὀδυσῆος.
Οὐδ' ἄρα Πηνελόπεια πολὺν χρόνον ἦεν ἄπυστος 675
μύθων, οὓς μνηστῆρες ἐνὶ φρεσὶ βυσσοδομεύον·
κῆρυξ γὰρ οἱ ἔειπε Μέδων, ὃς ἐπεύθετο βουλὰς
αὐλῆς ἐκτὸς ἐών· οἱ δ' ἔνδοθι μῆτιν ὕφαινον.
βῆ δ' ἴμεν ἀγγελέων διὰ δώματα Πηνελοπείῃ·
τὸν δὲ κατ' οὐδοῦ βαντα προσηύδα Πηνελόπεια· 680
"Κῆρυξ, τίπτε δέ σε πρόεσαν μνηστῆρες ἀγαυοί,
ἦ εἰπέμεναι δμῳῇσιν Ὀδυσσῆος θείοιο
ἔργων παύσασθαι, σφισι δ' αὐτοῖς δαῖτα πενέσθαι,
μὴ μνηστεύσαντες μηδ' ἄλλοθ' ὁμιλήσαντες
ὕστατα καὶ πύματα νῦν ἐνθάδε δειπνήσειαν· 685
οἱ θάμ' ἀγειρόμενοι βίοτον κατακείρετε πολλόν,
κτῆσιν Τηλεμάχοιο δαΐφρονος· οὐδέ τι πατρῶν
ὑμετέρων τὸ πρόσθεν ἀκούετε, παῖδες ἐόντες,
οἷος Ὀδυσσεὺς ἔσκε μεθ' ὑμετέροισι τοκεῦσιν,
οὔτε τινὰ ῥέξας ἐξαίσιον οὔτε τι εἰπὼν 690
ἐν δήμῳ, ἥ τ' ἐστὶ δίκη θείων βασιλήων·
ἄλλον μ' ἐχθαίρῃσι βροτῶν, ἄλλον κε φιλοίη.
κεῖνος δ' οὔ ποτε πάμπαν ἀτασθαλον ἄνδρα ἐώργει,
ἀλλ' ὁ μὲν ὑμέτερος θυμὸς καὶ ἀεικέα ἔργα
φαίνεται, οὐδέ τίς ἐστι χάρις μετόπισθ' ἐνεργέων." 695
Τὴν δ' αὖτε προσέειπε Μέδων πεπνυμένα εἰδώς·
"Αἰ γὰρ δή, βασίλεια, τόδε πλεῖστον κακὸν εἴη.
ἀλλὰ πολὺ μεῖζόν τε καὶ ἀργαλεώτερον ἄλλο
μνηστῆρες φράζονται, ὃ μὴ τελέσειε Κρονίων

So he spoke, and they all praised his words, and bade him act. And straightway they rose up and went to the house of Odysseus.

Now Penelope was no long time without knowledge of the plans which the wooers were plotting in the deep of their hearts, for the herald Medon told her who heard their counsel as he stood without the court and they within were weaving their plot. So he went through the hall to bear the tidings to Penelope, and as he stepped across the threshold Penelope spoke to him and said:

"Herald, why have the lordly wooers sent thee forth? Was it to tell the handmaids of divine Odysseus to cease from their tasks, and make ready a feast for them? Never wooing any more, nor consorting together elsewhere, may they now feast here, their latest and their last—even ye who are ever thronging here and wasting much livelihood, the wealth of wise Telemachus. Surely ye hearkened not at all in olden days, when ye were children, when your fathers told what manner of man Odysseus was among them, that begat you, in that he wrought no wrong in deed or word to any man in the land, as the wont is of divine kings: one man they hate and another they love. Yet he never wrought iniquity at all to any man. But your mind and your unseemly deeds are plain to see, nor is there in after days any gratitude for good deeds done."

Then Medon, wise of heart, answered her: "I would, O queen, that this were the greatest evil! But another greater far and more grievous are the wooers planning, which I pray that the son of Cronos

[1] In the interpretation of this round passage I follow *Agar, Hermes*, pp. 36 ff.

Τηλέμαχον μνώμενοι κατατάμεν ὀξεῖ χαλκῷ 700
οἴκαδε νισόμενον· ἀ δ' ἔθη μετὰ πατρὸς ἀκουήν
ἐς Πύλον ἠγαθέην ἠδ' ἐς Λακεδαίμονα δῖαν.
Ὣς ἄρα τώ, τῆς δ' αὖτ' ἄλοχος γουνάτα καὶ φίλον ἦτορ,
δῆν δὲ μιν ἀμφασίη ἔχεν λιβὸς· τὼ δὲ οἱ ἄμφω
δακρυόφι πλήσθην, θαλερὴ δὲ οἱ ἔσχετο φωνή. 705
ἆψε δὲ δὴ μιν ἔπεσσιν ἀμειβομένη προσέειπε·
"Κῆρυξ τίπτε δέ μοι παῖς ὀίχεται, οὐδέ τί μιν χρεὼ
ποιεῦν ἀκόντων ἐπιβαίνεμεν, αἴ θ' ἅλος ἵππους
ἀνδράσι γιγνόμεθα, πέρσαι δέ πολὺν ἐφ' ὑγρήν,
ἢ ἵνα μηδ' ὄνομ' αὐτοῦ ἐν ἀνθρώποισι λίπηαι." 710
Τὴν δ' ἠμείβετ' ἔπεσσι Μέδων πεπνυμένα εἰδώς·
"Οὐκ οἶδ' ἤ τις μιν θεὸς ὤρορεν, ἦ καὶ αὐτοῦ
θυμὸς ἐφωρμήθη ἰέμεν ἐς Πύλον, ὄφρα πύθηται
πατρὸς ἑοῦ ἦ νόστον ἦ ἐν τινα ποσμον ἐνίσσῃ."
Ὣς ἄρα φωνήσας ἀνέβη κατὰ δῶμ' Ὀδυσῆος 715
τὴν δ' ἄχος ἀμφεχύθη θυμοφθόρον, οὐδ' ἄρ' ἔτ' ἔνλη
δίφρον ἐφεζέσθαι πολλῶν κατὰ οἶκον ἐόντων,
ἀλλ' ἄρ' ἔτ' αὐτοῦ ἷζε πολυκμήτου θαλάμοιο
οἴκτρ' ὀλοφυρομένη· περὶ δὲ δμῳαὶ μινυρίζον
πᾶσαι, ὅσαι κατὰ δῶματ' ἔσαν νέαι ἠδὲ παλαιαί. 720
τῆς δ' αὖτον γοόωσα μετηύδα Πηνελόπεια·
"Κλῦτε, φίλαι· περὶ γὰρ μοι Ὀλύμπιος ἄλγε' ἔδωκεν
ἐκ πάντων, ὅσσαι μοι ὁμοῦ τράφεν ἠδ' ἐγένοντο·
ἦ πρὶν μὲν ποσὶν ἔσθλον ἐπώλεσα θυμολέοντα,
παντοίης ἀρετῆς ἀπεπαμένον ἐν Δαναοῖσιν, 725
ἔσθλον, τοῦ κλέος εὐρὺ κατ' Ἑλλάδα καὶ μέσον Ἄργος·[1]

[1] Line 730 was rejected by Aristarchus, cf. ii. 344 and, below, 818.

may never bring to pass. They are minded to slay Telemachus with the sharp sword on his homeward way, for he went in quest of tidings of his father to sacred Pylos and to goodly Lacedaemon.

So he spoke, and her knees were loosened where she sat, and her heart melted. Long time she was speechless, and both her eyes were filled with tears, and the flow of her voice was checked. But at last she made answer, and said to him:

"Herald, why is my son gone? He had no need to go on board swift faring ships, which serve men as horses of the deep, and cross over the wide waters of the sea. Was it that not even his name should be left among men?"

Then Medon, wise of heart, answered her: "I know not whether some god inspired him, or whether his own heart was moved to go to Pylos, that he might learn either of his father's return or what fate he had met."

So he spoke, and departed through the house of Odysseus, and on her fell a cloud of soul-consuming grief, and she had no more the heart to sit upon one of the many seats that were in the room, but down upon the threshold of her fair-wrought chamber she sank, moaning piteously, and round about her wailed her handmaids, even all that were in the house, both young and old. Among these with sobs of lamentation spoke Penelope:

"Hear me, my friends, for to me the Olympian has given sorrow above all the women who were bred and born with me. For long since I lost my noble husband of the lion heart, pre-eminent in all manner of worth among the Danaans, my noble husband, whose fame is wide through Hellas and

νῦν αὖ παῖδ' ἀγάπητον ἄνηρ ψαυτο θυλλαι
ἀλλὰ δὲ μεγαρων, οὐδ' ὀρνιθιοντος ἀκουσα.
σχέτλαι, οὐδ' ὑμεῖς περ ἐνὶ φρεσὶ θεσθε ἑκαστη
εἰ λέχεων μ' ἀνιεῖραι ἐπιστάμεναι σαφα θυμῷ. 730
ἐστιν ἀεικὲς ἔδη κοινὴν ἐπὶ νῆα μελαιναν
α γαρ ἐγω πυθοιμην ταυτην οἶον ὀρμαινουσα,
τῷ κε μαλ' ἦ κεν ἔμαινε καὶ ἀσημαντος περ ἀοιδοῦ,
ἦ κέ με τεθνηκυιαν ἐνὶ μεγαρ, ὀσσε δλεψειν
ἀλλα τις ἀστυρακος Δολιον καλεσκε γεροντα, 735
δμῶ ἑμον ὃν μοι δοσκε πατηρ ἐνὶ δεῖπνα πιουσῃ,
καὶ μοι κέλευε ἔχει πολυδεύκεος, ὄφρα τιχειστα
Λαερτη τάδε πάντα παρεζομενος καταλεξῃ,
εἴ δη που τινα κεῖνος ἐν φρεσὶ μῆτιν ὑφηνας
ἐξελθων λαοῖσιν ἐπιρρεται, οἷ μεμαασιν 740
ὃν καὶ Ὀδυσσῆος φθισαι γονον ἀντιθεοιο."
Την δ' αὖτε προσεειπε φιλη τροφος Εὐρύκλεια
"Νυμφα φιλη, σὺ μεν ἦρ με κατακτεανε πηλέι χαλκῷ
ἢ δα ἐν μεγαροῳ μιθον δε τοι ουκ ἐτελεσσε.
ἤλε' ἐγω τάδε πάντα, πόρον δέ οἱ ὅσσ' ἐτέλεσσε, 745
εἶπον καὶ μάθον ἦεν ἐμον δ' ἔλετο μέγαν ὄρκον
μὴ πρὶν σοι ἐρέειν, πρὶν δωδεκατηι γε γενεσθαι
ἢ σ' αὐτὴν πυθέσθαι καὶ ἀφορμηθεντος ἀκοῦσαι,
ὅς κ' ἐν μὴ κλαιουσα κατὰ χροὸς καλὸν ἰαυνῃς
ἀλλ' ἀδρηναμενη, καθαρὰ χροΐ εἵματ' ἐλοῦσα, 750
εἰς ὑπερῳ ἀναβασα σὺν ἀμφιπολοισι γυναιξὶν
εὔχε' Ἀθηναιῃ κουρῃ Διος αἰγιοχοιο·
ἦ γαρ κεν μιν ἔπειτα καὶ ἐκ θανάτοιο σαωσαι,
μηδὲ γεροντα κάκον σπεπαιομενον· οὐ γὰρ ἔοικε
πάγχυ θεοὶ μακάρεσσι γενῃ Ἀρκεισιάδαο 755

and Argos. And now again my well-beloved son have the storm winds swept away from our halls without tidings, nor did I hear of his setting forth. Cruel, that ye are! Not even you took thought in your minds to rouse me from my couch, though in your hearts ye knew full well when he went aboard the hollow black ship. For had I learned that he was pondering this journey, he should verily have stayed here, how eager soever to be gone, or he should have left me dead in the hall. But now let one hasten to call hither the aged Dolios, my servant, whom my father gave me or ever I came hither, and who keeps my garden of many trees, that he may straightway go and set by Laertes, and tell him of all these things. So haply may Laertes weave some plan in his heart and go forth and with weeping make his plea to the princes who are minded to destroy his race and that of godlike Odysseus.

Then the good nurse Eurykleia answered her: "Dear child, from mortal verily may I slay me with the pitiless sword or let me abide in the house yet will I not hide my word from thee. I knew all this and gave him whatever he bade me, bread and sweet wine. But he took from me a mighty oath not to tell it to anyone of all, at least the twelfth day should come or thou should'st miss him come and hear that he was gone, that thy fair face not marred be in flesh with weeping. But now bathe thyself and take a clean raiment for thy body and then go up to thy upper chamber with thy handmaids and pray to Athene, the daughter of Zeus who bears the aegis, for she may then save him even from death. And trouble not a troubled old man, for the race of the son of Arceisius is not, methinks, utterly hated by the blessed gods,

ἔχθεσθ', ἀλλ' ἔτι που τις ἐπίσσεται ὅς κεν ἔχῃσι
δωματά θ' ὑψηρεφέα καὶ ἀποπροθι πίονας ἀγρούς."
"Ὡς φάτο, τῆς δ' εὔνησε γόον, σχέθε δ' ὄσσε γόοιο.
ἡ δ' ὑδρηναμένη, καθαρὰ χροῖ εἵματ' ἑλοῦσα
εἰς ὑπερῷ' ἀνέβαινε σὺν ἀμφιπόλοισι γυναιξίν, 760
ἐν δ' ἔθετ' οὐλοχύτας κανέῳ, ἠράτο δ' Ἀθήνῃ·
"Κλῦθί μευ, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
εἴ ποτέ τοι πολυμῆτις ἐνὶ μεγάροισιν Ὀδυσσεὺς
ἢ βοὸς ἢ ὄιος κατὰ πίονα μηρί' ἔκηε,
τῶν νῦν μοι μνήσαι, καί μοι φίλον υἷα σάωσον, 765
μνηστῆρας δ' ἀπάλαλκε κακῶς ὑπερηνορέοντας."
Ὣς εἰποῦσ' ὀλόλυξε, θεὰ δέ οἱ ἔκλυεν ἀρῆς.
μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρα σκιόεντα·
ὧδε δέ τις εἴπεσκε νέων ὑπερηνορεόντων·
"Ἦ μάλα δὴ γαμόν ἄμμι πολυμνήστη βασίλεια 770
ἀρτύει, οὐδέ τι οἶδεν ὃ οἱ φόνος υἷε τέτυκται."
Ὣς ἄρα τις εἴπεσκε, τὰ δ' οὐκ ἴσαν ὡς ἐτέτυκτο.
τοῖσιν δ' Ἀντίνοος ἀγορήσατο καὶ μετέειπε·
"Δαιμόνιοι, μυθοῦν μὲν ὑπερφιάλους ἀλέασθε
πάντας ὁμῶς, μή πού τις ἀπαγγείλῃσι[1] καὶ εἴσω. 775
ἀλλ' ἄγε σιγῇ τοῖον ἀναστάντες τελέωμεν
μῦθον, ὃ δὴ καὶ πᾶσιν ἐνὶ φρεσὶν ἤραρεν ἡμῖν."
Ὣς εἰπὼν ἐκρίνατ' ἑείκοσι φῶτας ἀρίστους,
βὰν δ' ἰέναι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.

[1] ἀπαγγείλῃσι: ἐπαγγείλῃσι.

[1] The word δαιμόνιοι properly means "under the influence of a δαίμων." It is used in the vocative in cases where the

but there shall still be one, I ween, to hold the high-roofed halls and the rich fields far away.

So she spoke, and lulled Penelope's laments, and made her eyes to cease from weeping. She then bathed, and took clean raiment for her body, and went up to her upper chamber with her handmaids, and placing barley grains in a basket prayed to Athene:

"Hear me, child of Zeus who bears the aegis, unwearied one. If ever Odysseus, of many wiles, burnt to thee in his halls fat thigh-pieces of heifer or ewe, remember these things now, I pray thee, and save my dear son, and ward off from him the wooers in their evil insolence."

So saying she raised the sacred cry, and the goddess heard her prayer. But the wooers broke into uproar throughout the shadowy halls, and thus would one of the proud youths speak:

"Aye, verily the queen, wooed of many, is preparing our marriage, nor does she know at all that death has been made ready for her son."

So would one of them speak, but they knew not how these things were to be. And Antinous addressed their company, and said:

"Good sirs,[1] shun haughty speech of every kind alike, lest someone report your speech even within the house. Nay come, in silence thus let us arise and put into effect our plan which pleased us one and all at heart."

So he spoke, and chose twenty men that were best, and they went their way to the swift ship and the

[1] person addressed is acting in some unaccountable or ill-omened way. Hence the tone varies from angry remonstrance to gentle expostulation, or even pity.

τῶν μὲν εἴν πεντήκοντα μόνι βεβοεσδε δρυοσσαν, 780
ἐν δ' ἱστὸν τ' ἐτίθεντο καὶ ἱστία νηὶ μελαίνῃ,
πάτυνάντο δ' ἀρτῆμα τρόποις ἐν δεσμοτίοισιν,
πάντα κατὰ μοῖραν, ἀνὰ δ' ἱστία λευκὰ πετάσσαν[1]
πνοιῇ δὲ σφ' ἤνεικεν ὑπερθύμοιο θέραποντες
ἰψοῦ δ' ἐν νοτίῳ τὸν γ' ἄρμησεν, ἐκ δ' ἔβαν αὐτοί 785
ἔνθα δὲ δόρπον ἕλοντο, μένον δ' ἐπὶ δόκτερον ἠθείν.
Ἦ δ' ὑπεροῖῳ εἰδὼς περιφρων Πηνελόπεια
κεῖτ' ἄρ' ἀείτος, ἐπεσσιν ἐεπτίνος ἠδὲ πόνῃσι,
ὀρμαίνουσ' ἢ οἱ θανάτου φίνγοι υἷος ἀμύμων,
ἢ ὁ γ' ὑπὸ μητέρος ὑ ὑπερφιάλοισι δαμείη. 790
ἔστε δὲ μερμηρίξε λέων αὐδῶν ἐν ὁμίλῳ
δείσας, ὅππότε μιν ἔλοιον περὶ κύκλον ἄγωσι,
τόσσα μιν ὁρμαίνουσαν ἐπῆλυθε νηὸς ἐπ' ἄκρον
εἴλε δ' ἀνακλινθεῖσα, λύθεν δέ οἱ ὄψεα πάντα.
Ἔνθ' αὖτ' ἄλλ' ἐνόησε θεὰ, γλαυκῶπις Ἀθήνη 795
εἴδωλον ποιήσασ', ἐέμεν δ' ἤκτο γυναικί,
Ἰφθίμῃ, κούρῃ μεγαλήτορος Ἰκαρίοιο,
τὴν Ἰτύμοιλος ἔκτανε Φέρης ἐν οἴκῳ ἔοιο,
πέμπε δὲ μιν πρὸς δῶμα Ὀδυσῆος θείοιο,
ἥος Πηνελόπειαν ὀδυρομένην γοόωσαν 800
παύσειε κλαυθμοῖο γόοιό τε δακρυόεντος
ἐκ θαλάμου δ' ἀίσθη παρὰ κληῖδος ἱμάντα,
ἀπὴ δ' ἄρ' ὑπὲρ κεφαλῆς, καὶ μιν πρὸς μῦθον ἔειπεν
"Εἶσαι, Πηνελόπεια, φίλον τετιημένη ἦτορ
οὐ μέν σ' οὐδὲ ἔοικε θεοὶ ῥεῖα ζωόντες 805
κλαίειν οὐδ' ἀκαχήσθαι, ἐπεὶ ῥ' ἔτι νόστιμος ἐστι
σοῖο πόσις· οὐ μὲν γὰρ τι θεοῖς ἀλιτήμενος ἔστι."

[1] Line 783 (= viii. 84) is omitted in many MSS.

shore of the sea. The ship first of all they drew down to the deep water, and set the mast and sail in the black ship and fitted the oars in the leathern thongs, all in due order and spread the white sail. And proud squires brought them their weapons. When set in the roadstead they moored the ship, and themselves disembarked. There then they took supper and waited till evening should come.

But she, the wise Penelope, lay there in her upper chamber, tasting no food, taking neither meat nor drink, pondering whether her peerless son would escape death, or be slain by the insolent wooers. And even as a lion is seized with fear and broods amid a throng of men, when they draw their crafty ring about him, so was she pondering when sweet sleep came upon her. And she sank back and slept, and all her joints relaxed.

Then the goddess, flashing-eyed Athene, took other counsel. She made a phantom, and moulded it in form to a woman, [illegible] the image, daughter of great-hearted Icarius, wife of Eumaeus swineherd, whose home was in Pherae. And she sent it to the house of divine Odysseus, to Penelope in the midst of her weaving and sorrowing, to bid her cease from weeping and tearful lamentation. So into the chamber it passed by the thong of the bolt, and stood above her head, and spoke to her, and said:

"Sleepest thou, Penelope, thy heart sore stricken? Nay, the gods that live at ease suffer thee not to weep or be distressed, seeing that thy son is yet to return, for in no wise is he a sinner in the eyes of the gods."

[1] It seems certain that Odysseus has in all cases anticipated an urgent telegram or else [illegible] See Bottiniau, *Lemnogyes*, [illegible] p. 178, and Merry's note here.

[illegible]

[illegible]

[illegible]

Then wise Penelope answered her, as she slumbered very sweetly at the gates of dreams:

"Why, sister, art thou come hither? Thou hast not heretofore been wont to come, for thou dwellest in a house far away. And thou bidddest me cease from my grief and the many pains that distress me in mind and heart. Long since I lost my noble husband of the lion heart, pre-eminent in all manner of worth among the Danaans, my noble husband whose fame is wide in Hellas and mid Argos. And now again my well-loved son is gone forth in a hollow ship, a mere child, knowing naught of toils and the gatherings of men. For him I sorrow even more than for that other, and tremble for him, and fear lest aught befall him, whether it be in the land of the men to whom he is gone, or on the sea. For many foes are plotting against him, eager to slay him before he comes back to his native land."

Then the dim phantom answered her, and said: "Take heart, and be not in thy mind too sore afraid; since such a guide goes with him as men have full often besought to stand by their side, for she has power, — even Pallas Athene. And she pities thee in thy sorrow, for she it is that has sent me forth to tell thee this."

Then again wise Penelope answered her: "If thou art indeed a god, and hast hearkened to the voice of a god, come, tell me, I pray thee, also of that luckless one, whether he still lives and beholds the light of the sun, or whether he is already dead and in the house of Hades."

And the dim phantom answered her, and said: "Nay, of him I may not speak at length, whether he be alive or dead; it is as idle thing to speak words vain as wind."

Ὣς εἰπὸν σταθμοῖο παρὰ κληῖδα λυίσθη
ἐς πνοιὰς ἀνέμων· ἡ δ' ἐξ ὕπνου ἀνόρουσε
κούρη Ἰκαρίοιο· φίλον δε οἱ ἦτορ ἰανθη, 840
ὥς οἱ ἐναργὲς ὄνειρον ἐπέσσυτο νυκτὸς ἀμολγῷ.
Μνηστῆρες δ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα
Τηλεμάχῳ φόνον αἶπον ἐνὶ φρεσιν ὁρμαίνοντες.
ἔστι δέ τις νῆσος μέσσῃ ἁλι πετρήεσσα,
μεσσηγὺς Ἰθάκης τε Σάμοιό τε παιπαλοεσσης, 845
Ἀστερίς, οὐ μεγάλη· λιμένες δ' ἔνι ναύλοχοι αὐτῇ
ἀμφίδυμοι· τῇ τον γε μένον λοχόωντες Ἀχαιοί.

So saying the phantom glided away by the bolt of the door into the breath of the winds. And the daughter of Icarius started up from sleep, and her heart was warmed with comfort, that so clear a vision had sped to her in the darkness[1] of night.

But the wooers embarked, and sailed over the watery ways, pondering in their hearts utter murder for Telemachus. There is a rocky isle in the midst of the sea, midway between Ithaca and rugged Samos, Asteris, of no great size, but therein is a harbour where ships may lie, with an entrance on either side. There it was that the Achaeans tarried, lying in wait for Telemachus.

[1] The word is of uncertain etymology, and its precise significance is doubtful.

II

Ἠὼς δ' ἐκ λεχέων παρ' ἀγαυοῦ Τιθωνοῖο
ὄρνυθ', ἵν' ἀθανάτοισι φόως φέροι ἠδὲ βροτοῖσιν·
οἱ δὲ θεοὶ θῶκονδε καθιζάνον, ἐν δ' ἄρα τοῖσι
Ζεὺς ὑψιβρεμέτης, οὗ τε κράτος ἐστὶ μέγιστον.
τοῖσι δ' Ἀθηναιη λέγε κήδεα πολλ' Ὀδυσῆος
μνησαμένη· μέλε γὰρ οἱ ἑῶν ἐν δώμασι νυμφῆς·
"Ζεῦ πάτερ ἠδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἐόντες,
μή τις ἔτι πρόφρων ἁγανὸς καὶ ἤπιος ἔστω
σκηπτοῦχος βασιλεύς, μηδὲ φρεσὶν αἴσιμα εἰδώς,
ἀλλ' αἰεὶ χαλεπός τ' εἴη καὶ αἴσυλα ἔρζοι·
ὡς οὔ τις μέμνηται Ὀδυσσῆος θείοιο
λαῶν οἷσιν ἄνασσε, πατὴρ δ' ὡς ἤπιος ἦεν.
ἀλλ' ὁ μὲν ἐν νήσῳ κείται πρατέρ' ἄλγεα πάσχων
νύμφης ἐν μεγάροισι Καλυψοῦς, ἣ μιν ἀνείγκῃ
ἴσχει· ὁ δ' οὐ δύναται ἣν πατρίδα γαῖαν ἱκέσθαι·
οὐ γάρ οἱ πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι,
οἵ κέν μιν πεμποιεν ἐπ' εὐρέα νῶτα θαλάσσης.
νῦν αὖ παῖδ' ἀγάπητον ἀποκτεῖναι μεμάασιν
οἴκαδε νισόμενον· ὁ δ' ἔβη μετὰ πατρὸς ἀκοιτὴν
ἐς Πύλον ἠγαθέην ἠδ' ἐς Λακεδαίμονα δῖαν."
Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς
"Τέκνον ἐμόν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων,

BOOK V

Now Dawn arose from her couch from beside lordly Tithonus, to bear light to the immortals and to mortal men. And the gods were sitting down to council, and among them Zeus, who thunders on high, whose might is supreme. To them Athene was recounting the many woes of Odysseus, as she called them to mind, for it troubled her that he abode in the dwelling of the nymph.

"Father Zeus, and ye other blessed gods that are forever, never henceforward let sceptred king with a ready heart be kind and gentle, nor let him heed righteousness in his mind, but let him ever be harsh, and work unrighteousness, seeing that no one remembers divine Odysseus of the people whose lord he was, yet gentle was he as a father. He verily abides in an island suffering grievous pains, in the halls of the nymph Calypso, who keeps him perforce, and he cannot return to his own land, for he has at hand no ships with oars and no comrades to send him on his way over the broad back of the sea. And now again they are minded to slay his well-loved son on his homeward way, for he went in quest of tidings of his father to sacred Pylos and to goodly Lacedaemon."

Then Zeus, the cloud-gatherer, answered her, and said: "My child, what a word has escaped

οὐ γὰρ δὴ τοῦτον μὲν ἐβούλευσας νόον αὐτή,
ὡς ἡ τοι κείνους Ὀδυσεὺς ὑποτίσεται ἐλθών,
Τηλέμαχον δὲ σὺ πέμψον ἐπιστάμενος, δυνάσαι γάρ, 25
ὥς κε μάλ' ἀσκηθὲς ἵκηται ἣν πατρίδα γαῖαν,
μνηστῆρες δ' ἐν νηῒ παλιμπετὲς ἀπονέωνται."

Ἦ ῥα καὶ Ἑρμείαν, υἱὸν φίλον, ἀντίον ηὔδα·
"Ἑρμεία, σὺ γὰρ αὖτε τά τ' ἄλλα περ ἄγγελός ἐσσι,
νύμφῃ ἐυπλοκάμῳ εἰπεῖν νημερτέα βουλήν, 30
νόστον Ὀδυσσῆος ταλασίφρονος, ὥς κε νέηται
οὔτε θεῶν πομπῇ οὔτε θνητῶν ἀνθρώπων·
ἀλλ' ὅ γ' ἐπὶ σχεδίης πολυδέσμου πήματα πάσχων
ἤματί κ' εἰκοστῷ Σχερίην ἐριβῶλον ἵκοιτο,
Φαιήκων ἐς γαῖαν, οἱ ἀγχίθεοι γεγάασιν, 35
οἳ κέν μιν περὶ κῆρι θεὸν ὡς τιμήσουσιν,
πέμψουσιν δ' ἐν νηῒ φίλην ἐς πατρίδα γαῖαν,
χαλκόν τε χρυσόν τε ἅλις ἐσθῆτά τε δοντες,
πολλ', ὅσ' ἂν οὐδέ ποτε Τροίης ἐξήρατ' Ὀδυσσεύς,
εἴ περ ἀπήμων ἦλθε, λαχὼν ἀπὸ λημίδος αἶσαν. 40
ὧς γὰρ οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἱκέσθαι
οἶκον ἐς ὑψόροφον καὶ ἑὴν ἐς πατρίδα γαῖαν."

Ὣς ἔφατ', οὐδ' ἀπίθησε διάκτορος ἀργειφόντης.
αὐτίκ' ἔπειθ' ὑπὸ ποσσὶν ἔδησατο καλὰ πέδιλα,
ἀμβρόσια χρύσεια, τά μιν φέρον ἠμὲν ἐφ' ὑγρὴν 45
ἠδ' ἐπ' ἀπείρονα γαῖαν ἅμα πνοιῇς ἀνέμοιο.
εἵλετο δὲ ῥάβδον, τῇ τ' ἀνδρῶν ὄμματα θέλγει,
ὧν ἐθέλει, τοὺς δ' αὖτε καὶ ὑπνώοντας ἐγείρει.
τὴν μετὰ χερσὶν ἔχων πέτετο κρατὺς ἀργειφόντης.

the barrier of thy teeth! Deem not thyself devise this plan, that very Odysseus might take vengeance on these men at his coming! But concerning Telemachus, do thou guide him in thy wisdom, for thou canst, that all unscathed he may reach his native land, and the wooers may come back in their ship baffled in their purpose.

He spoke, and said to Hermes, his dear son: "Hermes, do thou now, seeing that thou art at other times our messenger, declare to the fair-tressed nymph our firm resolve, even the return of Odysseus of the steadfast heart, that he may return with guidance neither of gods nor of mortal men, but that on a stout raft, bound raft, suffering woes, he may come on the twentieth day to deep-soil Scheria, the land of the Phaeacians, who are near of kin to the gods. These shall heartily shew him all honour, as if he were a god, and shall send him in a ship to his dear native land, after giving him stores of bronze and gold and raiment, more than Odysseus would ever have won for himself from Troy, if he had returned unscathed with his due share of the spoil. For in this wise it is his fate to see his friends, and reach his high roofed house and his native land."

So he spoke, and the messenger Argeiphontes, failed not to hearken. Straightway he bound beneath his feet his beautiful sandals, immortal, golden, which were wont to bear him over the waters of the sea and over the boundless land swift as the blasts of the wind. And he took the wand wherewith he sends to sleep the eyes of whom he will, while others again he awakens even out of slumber. With this in his hand the strong Argeiphontes flew. On to

[illegible]

Pieria he stooped from the upper air and swooped down upon the sea and then sped over the wave like a bird, the cormorant, which in quest of fish over the dread gulfs of the unresting sea wets its thick plumage in the brine. In such wise did Hermes rise upon the multitudinous waves. But when he had reached the island which lay afar, then forth from the violet sea he came to land and went his way until he came to a great cave wherein dwelt the fair-tressed nymph, and he found her within. A great fire was burning on the hearth, and from afar over the isle there was a fragrance of cleft cedar and juniper as they burned; but she within was singing with a sweet voice as she went to and fro before the loom, weaving with a golden shuttle. Round about the cave grew a luxuriant wood, alder and poplar and sweet-smelling cypress, wherein birds long of wing were wont to nest, owls and falcons and seacrows with chattering tongues, who put their business on the sea. And right there about the hollow cave ran trailing a garden vine in prime of its prime, richly laden with clusters. And fountains four in a row were flowing with bright water hard by one another, turned one this way, one that. And round about soft meadows of violets and celery were blooming. Here even an immortal who happened to come might gaze and marvel as his heart he stored; and there the messenger Argeiphontes stood and marvelled. But when he had marvelled in his heart at all things, straightway he went into the wide cave, nor did Calypso, the beautiful goddess, fail to know him, when she saw him face to face; for not unknown are the immortal gods to one another, even though one dwells in a

[illegible]

[illegible]

[illegible]

home far away. But the great-hearted Odysseus he found not within, for he sat weeping on the shore, as his wont had been, racking his soul with tears and groans and grief, and he would look over the unresting sea, shedding tears. And Calypso, the beautiful goddess, questioned Hermes, when she had made him sit on a bright shining chair:

"Why, pray, Hermes of the golden wand, hast thou come, an honoured and welcome guest? Heretofore thou hast not been wont to come. Speak what is in thy mind: my heart bids me to do it, if it be that I can and it is a thing that hath fulfilment. But follow me further, that I may set before thee entertainment."

So saying, the goddess set before him a table laden with ambrosia, and mixed the ruddy nectar. So he drank and ate, the messenger Argeiphontes. But when he had dined and satisfied his soul with food, then he made answer, and addressed her, saying:

"Thou, a goddess, dost question me a god, upon my coming; and I will speak my word truly, since thou bidden me. It was Zeus who bade me come hither against my will. Who of his own will would speed over so great space of salt sea-water, great past telling? Nor is there at hand any city of mortals who offer to the gods sacrifice and choice hecatombs. But it is in no wise possible for any other god to evade or make void the will of Zeus, who bears the aegis. He says that there is here with thee a man most wretched above all those warriors who around the city of Priam fought for nine years, and in the tenth year sacked the city and departed homeward. But on the way they sinned against Athene, and she sent upon them an evil wind and long waves. There

ἐνθ' ἄλλοι μὲν πάντες ἀπείρεθεν ἐσθλοὶ ἐταῖροι, 110
τὸν δ' ἄρα δεῦρ' ἄνεμός τε φέρων καὶ οἶδμα πέλασσε[1]
τὸν νῦν α' ἠνώγειν ἀπόπεμπέμεν ὅττι τάχιστα·
οὐ γὰρ οἱ τῷδ' αἶσα φίλων ἀπονόσφιν ἕλεσθαι,
ἀλλ' ἔτι οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἱκέσθαι
οἴκου δ' ὑψόροφον καὶ ἑὴν ἐς πατρίδα γαῖαν." 115
Ὣς φάτο, ῥίγησεν δὲ Καλυψὼ, δῖα θεάων,
καί μιν φωνήσασ' ἔπεα πτερόεντα προσηύδα·
"Σχετλοί ἐστε, θεοί, ζηλήμονες ἶφι ἔχοντες,
οἵ τε θεαῖς ἀγάασθε παρ' ἀνδράσιν εὐνάζεσθαι
ἀμφαδίην, ἤν τίς τε φίλον ποιήσατ' ἀκοίτην. 120
ἠμὲν ὅτ' Ἠριόνην' ἔλετο ῥοδοδάκτυλος Ἠὼς,
τόφρα οἱ ἠγάασθε θεοὶ ῥεῖα ζώοντες,
ἧος ἐν Ὀρτυγίῃ χρυσόθρονος Ἄρτεμις ἁγνὴ
ὠλέσσασ' βελεεσσιν ἀνοιχομένῃ κατέπεφνεν,
ἠδ' ὅτε τ' Ἰασίωνα ἐνώπιον ἀμφὶ Δημήτηρ, 125
ᾧ θυμῷ εἴξασα, μιγῇ φιλότητι καὶ εὐνῇ
νειῷ ἐν τριπόλῳ· οὐδὲ ἔην ἧεν ἄνωστος
Ζεύς, ὅς μιν κατέπεφνε βαλὼν ἀργῆτι κεραυνῷ.
ἠδ' αὖ νῦν μοι ἄγασθε, θεοί, βροτὸν ἄνδρα παρεῖναι.
τόν μὲν ἐγὼ ἐσάωσα παρὲ τρόπιν βεβαώτα 130
οἶον, ἐπεὶ οἱ νῆα θοὴν ἀργῆτι κεραυνῷ
Ζεὺς Πλάτας[2] ἐκέασσε μέσῳ ἐνὶ οἴνοπι πόντῳ.
ἔνθ' ἄλλοι μὲν πάντες ἀπείρεθεν ἐσθλοὶ ἑταῖροι,
τὸν δ' ἄρα δεῦρ' ἄνεμός τε φέρων καὶ οἶδμα πέλασσε.
τὸν μὲν ἐγὼ φιλέων τε καὶ ἔτρεφον, ἠδὲ ἔφασκον 135

[1] Lines 119 f. (= 123 f.) cannot be genuine in this place. Aristarchus rejected the whole passage (λ 107 ff.–111).
[2] Πλάτας: Πλάκας Zenodotus; cf. τὰ Πλ.

all the rest of his good companions perished, but as for him, the wind and the wave, as they bore him, brought him hither. Him now Zeus put it into my mind to send on his way with all speed, for it is not his fate to perish here far from his friends, but it is still his lot to see his friends and reach his high roofed home and his native land.

So he spake, and Calypso, the beautiful goddess, shuddered and she spake, and addressed him with winged words: "Truly are ye Olympians, and quick to envy above all others, seeing that ye begrudge goddesses that they should mate with men openly, if any takes a mortal as his dear bed fellow. Thus, when rosy fingered Dawn took to herself Orion, ye gods that live at ease begrudged her, till in Ortygia chaste Artemis of the golden throne assailed him with her gentle shafts and slew him. Thus too, when fair tressed Demeter yielding to her passion lay in love with Iasion in the three ploughed fallow land, Zeus was not long without knowledge thereof, but smote him with his bright thunder bolt and slew him. And even so again do ye now begrudge me, O ye gods that a mortal man should abide with me. Him I saved when he was bestriding the keel and all alone, for Zeus had smitten his swift ship with his bright thunder bolt, and had shattered it in the midst of the wine dark sea. There all the rest of his good companions perished, but as for him, the wind and the wave, as they bore him, brought him hither. Him I welcomed and fed and gave him food,

[1] The phrase *ἐνὶ φρεσὶ θῆκε* denotes a particular death (as in ii. 280). It is only here used of death sent by a mortal god or goddess.

[2] Possibly "submerged", cf. vii. 318.

θ' οἶον ἅμα πάντα καὶ ἀγήρων ἔμμεν ἔοντα.
ἀλλ' ἐπεὶ οὐ πως ἔστι Διὸς νόον αἰγιόχοιο
οὔτε παρεξελθεῖν ἄλλον θεὸν οὐδ' ἀλιώσαι,
ἔρρετω, εἴ μιν κεῖνος ἐποτρύνει καὶ ἀνώγει,
πόντῳ ἐπ' ἀτρύγετον· πεμψῶ δέ μιν οὐ πῆχυν ἔγωγε· 140
οὐ γὰρ μοι πάρα νῆες ἐπηρετμοὶ καὶ ἑταῖροι,
οἵ κέν μιν πεμψοιεν ἐπ' εὐρέα νῶτα θαλάσσης·
αὐτὰρ ὃ τοῦδ' ἀπόνοσφι ἐγὼ φράσομαι, οὐδ' ἐπιτείσω,
ὥς κε μιν ἀσκηθέα τε ἣν πατρίδα γαῖαν ἵκοιτο."
Τὴν δ' αὖτε προσέειπε διάκτορος ἀργειφόντης· 145
"Οὔτω νῦν ἀπόπεμψε, Διὸς δ' ἐπιπείθεο μύθῳ,
μή ποτε τοῦ μετόπισθε κοτεσσάμενος χαλεπαίνῃ."
Ὣς ἄρα φωνήσας ἀπέβη κραναὴν ἀργειφόντης·
ἡ δ' ἐπ' Ὀδυσσῆα μεγαλήτορα ποτνία νύμφη
ἦμι', ἐπεὶ δὴ Ζηνὸς ἐπέκλυεν ἀγγελιώων· 150
τὸν δ' ἄρ' ἐπ' ἀκτῆς εὗρε καθήμενον· οὐδέ ποτ' ὄσσε
δακρυόφιν τέρσοντο, κατείβετο δὲ γλυκὺς αἰὼν
νόστον δευόμενος, ἐπεὶ οὐκέτι ἥνδανε νύμφη.
ἀλλ' ἡ τοὶ νύκτας μὲν ἰαύεσκεν καὶ ἀνάγκῃ
ἐν κοιλῃσι γλαφυροῖσι παρ' οὐκ ἐθέλων ἐθέλουσα· 155
ἦματα δ' ἁμ πετρῃσι καὶ ἠιόνεσι καθίζων
δακρυσι καὶ στοναχῇσι καὶ ἄλγεσι θυμὸν ἐρέχθων[1]
πόντον ἐπ' ἀτρύγετον διαπρήσσεσκε δακρυα λείβων
ἀγχοῦ δ' ἱσταμένη προσέφωνε δῖα θεαινα·
"Κάμνε μὴ μαψ' ἐνθαδ' ὀδύρεο, μηδέ τοι αἰὼν 160
φθινέτω· ἤδη γὰρ σε μάλα πρόφασσ' ἀπόπεμψω.
ἀλλ' ἄγε δουρατα μακρὰ τάμων ἁρμόζεο χαλκῷ

[1] Line 157 (=83), omitted in many MSS., seems to have been unknown to Aristarchus.

and said that I would make him immortal and ageless all his days. But since it is in no wise possible for any other god to evade or make void the will of Zeus who bears the aegis, let him go his way if Zeus thus orders and commands over the unresting sea. But it is not I that shall give him convoy, for I have at hand no ships with oars and no men to send him on his way over the broad back of the sea. But with a ready heart will I give him counsel, and will hide naught, that all unscathed he may return to his native land."

Then again the messenger Argeiphontes answered her: "Even so send him forth in haste, and beware of the wrath of Zeus, lest haply he was wroth and visit his anger upon thee hereafter."

So saying, the strong Argeiphontes departed, and the queenly nymph went to the great hearted Odysseus, when she had heard the message of Zeus. Him she found sitting on the shore, and his eyes were never dry of tears, and his sweet life was ebbing away, as he longed mournfully for his return, for the nymph was no longer pleasing in his sight. By night indeed he would sleep by her side perforce in the hollow caves, unwilling beside the willing nymph; but by day he would sit on the rocks and the sands, racking his soul with tears and groans and griefs, and he would look over the unresting sea, shedding tears. Then coming close to him, the beauteous goddess addressed him:

"Unhappy man, sorrow no longer here, I pray thee, nor let thy life pine away; for even now with a ready heart will I send thee on thy way. Nay, come, hew with the axe long beams, and make a

εἰ μὲν ἐγὼ σχήσω ἄτερ ἔμεν τε καὶ ἐν αὐτῇ
νῆσοι, ἵν' σε φέρουσιν ἐν πρηέσσῃ πόντου.
αὐτὰρ ἐγὼ οἴκοι καὶ ἰδοῦ καὶ οἶκον ἱκέσθαι 165
δεύτερον μνήσασθαι, ἐπεὶ οὔ τοι λίμενι ἔοικεν,
εἴματα τ' ἀμφίεσθαι πεπνύσθαι τε τοι εἵνεκα δώσω,
ἵν' τε μάλ' ἀκέοντο ἐπὶ πατρίδα γαῖαν ἵκοιο,
εἰ δὲ θεοὶ γ' ἐθέλοιεν, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,
οἵ μοι φίλτερον εἶναι πόρσαι τε κόρσαι τε" 170
Ἦς ἔφατο, ῥίγησεν δὲ πολύτλας δῖος Ὀδυσσεύς,
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα
"Ἄλλο τι ἢ σύ γε θεά, τόδε μέδεαι, οὐδέ τι πωπῇ,
ἤ με κέλεαι σχέδον πέρασ' μετὰ λαιψηρὰ θάλασσης,
δεινά τ' ἀνάλκιδά τε, τὰ δ' οὐδ' ἐπὶ νῆας ἵκοιο 175
εὐεστῶτ' πεπόνθασι, δαμαλλόμενοι Διὸς ὄμβῳ
οὐδ' ἂν ἐγὼν ἑκὼν εἴσω σχέδον ἐπιβαίην,
εἰ μὴ μοι τλαίης γε, θεά, μέγαν ὅρκον ὀμόσσαι
μή τι μοι αὐτῷ πῆμα κακὸν βουλεύσεμεν ἄλλο"
Ἦς ἔφατο, μειδήσας δὲ Καλυψὼ δῖα θεάων, 180
χεῖρί τε μιν κατέρεξεν ἔπος τ' ἔφατ' ἔκ τ' ὀνομάζων
"Ἦ ἔη αἰετοῦ γ' ἔσσι καὶ οὐκ ἀπόφαλλα εἰδώς,
οἷόν ἔη τοῦ μέδεα ἐπεφράσθαι ἐνὶ φρεσί.
ἴστω νῦν τόδε γαῖα καὶ οὐρανὸς εὐρὺς ὕπερθε
καὶ τὸ κατειβόμενον Στυγὸς ὕδωρ, ὅς τε μέγιστος 185
ὅρκος δεινότατός τε πέλει μακάρεσσι θεοῖσι,
μή τι τοι αὐτῷ πῆμα κακὸν βουλεύσεμεν ἄλλο
ἀλλὰ τά μοι νοέω καὶ φράσσομαι, ὅσσ' ἂν ἐμοὶ περ
αὐτῇ μηδέσαιμι, ἐπεὶ μοι χρεὼ τόδε ἔοικε
καὶ γὰρ ἐμοὶ νόος ἐστὶ δικαιότατος, οὐδέ μοι αὐτῇ 190
θυμὸς ἐνὶ στήθεσσι σίδηρος, ἀλλ' ἐλεήμων."

broad raft, and fasten upon it cross-planks for a deck
[illegible] that it may bear thee over the misty
deep. And I will store therein bread and water and
red wine to satisfy thy heart to keep hunger from
thee. And I will clothe thee with raiment, and
will send a fair wind behind thee, that all unscathed
thou mayest return to thy native land, if it be the
will of the gods who hold broad heaven. For they
are mightier than I both to purpose and to fulfil."

Sorely spake and much-enduring goodly Odysseus
shuddered, and he groaned and addressed her in a
winged word: "Some other thing, goddess, art
thou thinking in this and not my sending, seeing
that thou bidst me cross on a raft the great gulf
of the sea, dread and grievous, over which not even
the shapely swift ships pass rejoicing in
the wind of Zeus. But I will not put foot on a raft
in thy despite, unless thou, goddess, wilt bring thy
self to swear a mighty oath that thou wilt not plot
against me any fresh mischief to my hurt."

So he spake, but Calypso, the beautiful goddess,
smiled and stroked him with her hand and spoke,
and addressed him: "Verily thou art a knave and
not stupid, in that thou hast bethought thee to
utter such a word. Now therefore let earth be witness
to this, and the broad heaven above, and the
down-flowing water of the Styx, which is the greatest
and most dread oath for the blessed gods, that I will
not plot against thee any fresh mischief to the hurt.
Nay, I have such things to be mind and will give
such counsel as I should devise for mine own self,
if such need should come on me. For I too have a
mind that is righteous, and the heart in my breast
is not of iron, but hath compassion.

So saying the beautiful goddess led the way quickly, and he followed in the footsteps of the goddess. And they came to the hollow cave, the goddess and the man, and he sat down upon the chair from which Hermes had arisen and the nymph set before him a manner of food to eat and drink of such sort as mortal men eat. But she herself sat over against divine Odysseus, and before her the handmaids set ambrosia and nectar. So they put forth their hands to the good cheer being ready before them. But when they had had their fill of food and drink Calypso the beautiful goddess was the first to speak and said:

"Son of Laertes sprung from Zeus, Odysseus of many devices, would it thus then fare now forthwith home to thy dear native land. Yet, even so fare thee well. Howbeit if in the heart thou knewest all the measure of woe it is thy fate to suffer before thou comest to thy native land, thou wouldst abide here and keep this house with me and wouldst be immortal, for all thy desire to see thy wife for whom thou longest day by day. Surely not inferior to her do I declare myself to be either in form or stature, for in no wise is it seemly that mortal women should vie with immortals in form or comeliness."

Then Odysseus of many wiles answered her, and said: "Mighty goddess, be not wroth with me for this. I know it well of myself that wise Penelope is meaner to look upon than thou in comeliness and in stature, for she is a mortal, and thou art immortal and ageless. But even so I wish and long day by day to reach my home and to see the day of my return. And if again some god shall smite me on the wine-dark sea, I will endure it, having in my breast a

[illegible]

[illegible]

[illegible]

heart that endures affliction. For are this I have suffered much and toiled much amid the waves and in war; let this also be added onto that.

So he spoke, and the sun set and darkness came on. And the two went into the innermost recess of the hollow cave and took their joy of love, sleeping each by the other's side.

As soon as early Dawn appeared, the rosy fingered, straightway Calypso put on a cloak and a tunic, and the nymph clothed herself in a long white robe, fine woven and beautiful, and about her waist she cast a fair girdle of gold, and on her head a veil she wore. Then she set herself to plan the sending of the great hearted Odysseus. Now gave him a great axe well fitted to his hand, an axe of bronze, sharpened on both sides, and in it was a beautiful handle of olive wood, securely fastened; and thereafter she gave him a polished adze. Then she led the way to the borders of the island, where tall trees were standing, alder and poplar and fir, reaching to the skies, long dry and well seasoned, which would float for him lightly. But when she had shewn him where the tall trees grew, Calypso, the beautiful goddess, returned homewards, but he fell to cutting timbers and his work went forward apace. Twenty trees in all did he fell, and trimmed them with the axe; then he cunningly smoothed them all and made them straight to the line. Meanwhile Calypso the beautiful goddess brought him augers, and he bored all the pieces and fitted them to one another and with pegs and mortises did he hammer it together. Wide as a man who is skilled in carpentry marks out the curve of the hull of a freight ship, broad of beam, even so wide did Odysseus make his

ἴκρια δὲ στήσας, ἀραρὼν θαμέσι σταμίνεσσι,
ποιεῖ· ἀτὰρ μακρῇσιν ἐπηγκενίδεσσι τελεύτα.
ἐν δ' ἱστὸν ποίει καὶ ἐπίκριον ἄρμενον αὐτῷ·
πρὸς δ' ἄρα πηδάλιον ποιήσατο, ὄφρ' ἰθύνοι. 255
φράξε δὲ μιν ῥιπεσσι διαμπερὲς οἰσυΐνῃσι
κύματος εἴλαρ ἔμεν· πολλὴν δ' ἐπεχεύατο ὕλην.
τόφρα δὲ φάρε' ἔνεικε Καλυψώ, δῖα θεάων,
ἱστία ποιήσασθαι· ἃ δ' εὖ τεχνήσατο καὶ τά.
ἐν δ' ὑπέρας τε κάλους τε πόδας τ' ἐνέδησεν ἐν αὐτῇ, 260
μοχλοῖσιν δ' ἄρα τήν γε κατείρυσεν εἰς ἅλα δῖαν.
Τέτρατον ἦμαρ ἔην, καὶ τῷ τετέλεστο ἅπαντα·
τῷ δ' ἄρα πέμπτῳ πέμπ' ἀπὸ νήσου δῖα Καλυψώ,
εἵματά τ' ἀμφιέσασα θυώδεα καὶ λούσασα.
ἐν δέ οἱ ἄσκον ἔθηκε θεὰ μέλανος οἴνοιο 265
τὸν ἕτερον, ἕτερον δ' ὕδατος μέγαν, ἐν δὲ καὶ ἦα
πωρύκῳ· ἐν δέ οἱ ὄψα τίθει μενοεικέα πολλά
οὖρον δὲ προέηκεν ἀπημονά τε λιαρόν τε·
γηθόσυνος δ' οὖρῳ πέτασ' ἱστία δῖος Ὀδυσσεύς.
αὐτὰρ ὁ πηδαλίῳ ἰθύνετο τεχνήεντως 270
ἥμενος, οὐδέ οἱ ὕπνος ἐπὶ βλεφάροισιν ἔπιπτεν
Πληιάδας τ' ἐσορῶντι καὶ ὀψὲ δύοντα Βοώτην
Ἄρκτον θ', ἣν καὶ Ἄμαξαν ἐπίκλησιν καλέουσιν,
ἥ τ' αὐτοῦ στρέφεται καί τ' Ὠρίωνα δοκεύει,
οἴη δ' ἄμμορος ἐστι λοετρῶν Ὠκεανοῖο· 275
τὴν γὰρ δή μιν ἄνωγε Καλυψώ, δῖα θεάων,
πουτοπορευόμεναι ἐπ' ἀριστερὰ χειρὸς ἔχοντα.
ἑπτὰ δὲ καὶ δέκα μὲν πλέον ἤματα πουτοπορεύων,

raft. And he set up the deck beams, locking them to the cross-pieces and secured on, and he finished the raft with long gunwales. In it he set a mast and a yard-arm fitted to it, and furthermore made him a steering oar, whereby to steer. Then he fenced in the whole from stem to stern with wicker withes to be a defence against the wave, and strewed much brush thereon.[1] Meanwhile Calypso the beautiful goddess brought him cloth to make sail, and he fashioned that too with skill. And he made fast in the raft braces and halyards and sheets, and then with levers[1] forced it down into the big sea.

Now the fourth day came and all his work was done. And on the fifth the beautiful Calypso sent him on his way from the island after she had bathed him and clothed him in fragrant raiment. On the raft the goddess put a skin of dark wine, and another, a great one, of water, and provisions, too, in a wallet. Therein she put abundance of dainties to satisfy his heart, and she sent forth a gentle wind and warm. Glad by them did goodly Odysseus spread his sail to the breeze, and he sat and guided his raft skilfully with the steering oar, nor did sleep fall upon his eyelids, as he watched the Pleiads and late-setting Bootes, and the Bear which men also call the Wain, which ever circles where it is and watches Orion, and alone has no part in the baths of Ocean. For this star Calypso, the beautiful goddess, had bidden him to keep on the left hand as he sailed over the sea. For seventeen days then he sailed over the

[1] The precise meaning of the phrase is uncertain. The scholiast assumed that it meant "[illegible]" but this seems improbable. Apart from the fact that he has yet to allow for [illegible] a mastfastening and [illegible] "levers."

ὀκτωκαιδεκάτῃ δ' ἐφάνη ὄρεα σκιόεντα
γαίης Φαιήκων, ὅθι τ' ἄγχιστον πέλεν αὐτῷ· 280
εἵσατο δ' ὡς ὅτε ῥινὸν[1] ἐν ἠεροειδέι πόντῳ.
Τὸν δ' ἐξ Αἰθιόπων ἀνιὼν κρείων ἐνοσίχθων
τηλόθεν ἐκ Σολύμων ὀρέων ἴδεν· εἵσατο γὰρ οἱ
πόντον ἐπιπλώων. ὁ δ' ἐχώσατο κηρόθι μᾶλλον,
κινήσας δὲ κάρῃ πρότι ὃν μυθήσατο θυμόν· 285
"Ὦ πόποι, ἦ μάλα δὴ μετεβούλευσαν θεοὶ ἄλλως
ἀμφ' Ὀδυσῆι ἐμεῖο μετ' Αἰθιόπεσσιν ἐόντος,
καὶ δὴ Φαιήκων γαίης σχεδόν, ἔνθα οἱ αἶσα
ἐκφυγέειν μέγα πεῖραρ ὀιζύος, ἣ μιν ἱκάνει.
ἀλλ' ἔτι μάν μιν φημὶ ἔδην ἔλδεαν κακότητος." 290
Ὣς εἰπὼν σύναγεν νεφέλας, ἐτάραξε δὲ πόντον
χερσὶ τριαίνῃ ἐλών· πᾶσας δ' ὀρόθυνεν ἀέλλας
παντοίων ἀνέμων, σὺν δὲ νεφέεσσι κάλυψε
γαῖαν ὁμοῦ καὶ πόντον· ὄρωρει δ' οὐρανόθεν νύξ
σὺν δ' Εὖρός τε Νότος τ' ἔπεσον Ζέφυρός τε δυσαὴς 295
καὶ Βορέης αἰθρηγενέτης, μέγα κῦμα κυλίνδων.
καὶ τότ' Ὀδυσσῆος λύτο γούνατα καὶ φίλον ἦτορ,
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
"Ὦ μοι ἐγὼ δειλός, τί νύ μοι μήκιστα γένηται,
δείδω μὴ δὴ πάντα θεὰ νημερτέα εἶπεν, 300
ἥ μ' ἔφατ' ἐν πόντῳ, πρὶν πατρίδα γαῖαν ἱκέσθαι,
ἔλγε' ἀναπλήσειν· τὰ δὲ δὴ νῦν πάντα τελεῖται.
οἷοισιν νεφέεσσι περιστέφει οὐρανὸν εὐρὺν

[1] ὅτε μιν MSS.; ὅτ' ἀμφὶν Aristarchus.

sea, and on the eighteenth appeared the shadowy mountains of the land of the Phaeacians, where it lay nearest to him, and it shewed like unto a shield in the misty deep.

But the glorious Earth-shaker, as he came back from the Ethiopians,[1] beheld him from afar, from the mountains of the Solymi; for Odysseus was seen of him sailing over the sea; and he waxed the more wroth in spirit, and shook his head, and thus he spoke to his own heart:

"Out on it! Surely the gods have changed their purpose regarding Odysseus, while I was among the Ethiopians. And lo, he is near to the land of the Phaeacians, where it is his fate to escape from the great bonds of the woe which has come upon him. Aye, but even yet, methinks, I shall drive him to surfeit of evil."

So saying he gathered the clouds, and seizing his trident in his hands troubled the sea, and roused all blasts of all manner of winds, and hid with clouds land and sea alike, and night rushed down from heaven. Together the East Wind and the South Wind dashed, and the fierce blowing West Wind and the North Wind, born in the bright heaven, rolling before him a mighty wave. Then were the knees of Odysseus loosened and his heart melted, and deeply moved he spoke to his own mighty spirit:

"Ah me, wretched that I am! What is to befall me at the last? I fear me that verily all that the goddess said was true, when she declared that on the sea, before ever I came to my native land, I should fill up my measure of woes; and lo, all this now is being brought to pass. In such wise does Zeus overcast the broad heaven with clouds, and has stirred

[1] See i. 23 f.

Ζευ, ἐπάρηξε δὲ πάντες, ἐπιστεφέες τε δ' ἄλλοι
πάντοθεν ἀνέμοι· τῶν μοι σάος ἔστω ὄλεθρος 205
τρεῖς μακάρες Δαναοὶ καὶ τετράκις, οἱ τοτ' ὄλοντο
Τρώων ἐν εὐρείῃ χώρῃ Ἀτρείδῃσι φέροντες
αἴθ' ἐν ἔγω γ' ὤφελον θανεῖν καὶ πότμον ἐπιστεῖν
ἤματι τῷ ὅτε μοι πλείστοι χαλκήρεα δοῦρα
Τρῶες ἐπεσσύμενον περὶ Πηλείωνι θανόντι. 210
τῷ ἑ' ἔλαχον ἀστεροπῆς, καὶ μέν κλέος ἦγον Ἀχαιοί
τοὺς δὲ μὲ λειψάνῳ θανάτῳ ἐπέμαρψε αἰωνῆι.
Ὡς ἄρα μιν ἀστοὶ ἔλεον μετὰ εἶμα κατ' ἄκρης
δεινὸν ἐπεσσύμενον, περὶ δὲ σχεδίην ἔλελιξε
τὰ δ' ἀπὸ σχεδίης αὐτοὶ πέσε, πιδύλιον δὲ 215
ἐν χείρων πρόσθεν· μέσον δὲ οἱ ἰστὸν ἴαξεν
δεινῇ μισγόμενον ἀνέμῳ ἐλθοῦσα θύελλα,
τηλοῦ δὲ σφεῖας καὶ ἐπικρόνιον ἔμπασε πάντῃ.
τὸν δ' ἀν' ὑποδρύχια θῆκε πολὺν χρόνον, αὐτὰρ ἔδυνάσθη
αἶψα μάλ' ἀνσχεθέειν μεγάλου ὑπὸ κύματος ὁρμῆς 220
εἵματα γὰρ δ' ἐλάβοντο, τά οἱ πόρε δῖα Καλυψώ.
ἐκφὰς δὲ δὴ ρ' ἀνέτυ, στόματος δ' ἐξέπτυεν ἅλμην
πικρὴν ἣ οἱ πολλὴ ἀπὸ κρατὸς κελαρύζεν
ἀλλ' αὐτὰρ ἐς σχεδίην ἀνελιάζετο, τειρόμενος περ,
ἄλλα μεθορμηθεὶς ἐς κύματα ἐλλιλάβετ' αὐτῆς, 225
ἐν μέσῃ δὲ καθῆζ' τέλος θανάτοιο ἀλεείνων
τὴν δ' ἐφόρει μέγα κῦμα κατὰ ῥόον ἔνθα καὶ ἔνθα.
ὡς δ' ὅτ' ἐπωρίνοις Βορέης φορέῃσιν ἀκάνθας
ἐν πεδίῳ, πυκιναὶ δὲ πρὸς ἀλλήλῃσιν ἔχονται,
ὡς τὸν ἐν πέλαγεσι ἀνέμοι φέρον ἔνθα καὶ ἔνθα· 230

[1] ἐπεσ: ἐπὶ.

up the sea, and the blasts of all manner of winds sweep upon me, now is my utter destruction sure. Three and four times blessed, yea, four times blessed, were those Danaans, aye, four times blessed, who of old perished in the wide land of Troy, doing the pleasure of the sons of Atreus. Even so would that I had died and met my fate on that day when the throngs of the Trojans hurled upon me bronze-tipped spears, fighting around the body of the dead son of Peleus. Then should I have got funeral rites, and the Achaeans would have spread my fame, but now by a miserable death was it appointed me to be cut off."

Even as thus he spoke the great wave smote him from on high, rushing upon him with terrible might, and around it swung his raft. Far from the raft he fell, and let fall the steering oar from his hand; but his mast was broken in the midst by the fierce blast of tumultuous winds that came upon it, and far in the sea sail and yardarm fell. As for him, long time did the wave hold him in the depths, nor could he rise at once from beneath the onrush of the mighty wave, for the garments which beautiful Calypso had given him weighed him down. At length, however, he came up, and spat forth from his mouth the bitter brine which flowed in streams from his head. Yet even so he did not forget his raft, in evil case though he was, but sprang after it amid the waves, and laid hold of it, and sat down in the midst of it, seeking to escape the doom of death, and a great wave ever bore the raft this way and that along its course. As when in autumn the North Wind bears the thistle tufts over the plain, and close they cling to one another, so doth the winds bear the raft this

ἄλλοτε μὲν τε Νότος Βορέῃ προβάλεσκε φέρεσθαι,
ἄλλοτε δ' αὖτ' Εὖρος Ζεφύρῳ εἴξασκε διωκέειν.
Τὸν δὲ ἴδεν Κάδμου θυγατηρ, καλλίσφυρος Ἰνώ,
Λευκοθέη, ἣ πρὶν μὲν ἦν βροτὸς αὐδήεσσα,
νῦν δ' ἄλος ἐν πελάγεσσι θεῶν ἔξ ἔμμορε τιμῆς. 334
ἡ δ' Ὀδυσῆ' ἐλέησεν ἀλώμενον, ἄλγε' ἔχοντα,
αἰθυίῃ δ' ἐικυῖα ποτῇ ἀνεδύσετο λίμνης,
ἷζε δ' ἐπὶ σχεδίης πολυδέσμου εἶπέ τε μῦθον·[1]
"Καμμορε, τίπτε τοι ὧδε Ποσειδάων ἐνοσίχθων
ὠδύσατ' ἐκπαγλως, ὅτι τοι κακὰ πολλὰ φυτεύει. 340
οὐ μὲν δή σε καταφθίσει μάλα περ μενεαινων.
ἀλλὰ μαλ' ὧδ' ἔρξαι, δοκέεις δέ μοι οὐκ ἀπιεύσειν·
εἵματα ταῦτ' ἀποδυς σχεδίην ἀνέμοισι φέρεσθαι
κάλλιπ', ἀτὰρ χείρεσσι νέων ἐπιμαιεο νοστου
γαιης Φαιηκων, ὅθι τοι μοῖρ' ἐστὶν ἀλυξαι. 345
τῇ δέ, τοδε πρηδεμνον ὑπὸ στερνοιο τανυσσας
ἐμβρετον· οὐδέ τί σοι παθέειν δεος οὐδ' ἀπολέσθαι.
αὐτὰρ ἐπην χείρεσσιν ἐφάψαι ἠπείροιο,
ἂψ ἀπολυσαμενος βαλέειν εἰς οἴνοπα πόντον
πολλον ἀπ' ἠπειρου, αὐτος δ' ἀπονοσφι τραπέσθαι." 350
Ὣς ἄρα φωνήσασα θεὰ πρηδεμνον ἔδωκεν,
αὐτὴ δ' ἂψ ἐς πόντον ἐδύσετο κυμαινοντα
αἰθυίῃ ἐικυῖα· μέλαν δέ ἑ κῦμα καλυψεν.
αὐτὰρ ὁ μερμηριξε πολυτλας διος Ὀδυσσεύς,
ἐχθησας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν· 354
"Ὤ μοι ἐγώ, μή τίς μοι ὑφαινησιν δολον αὖτε
ἀθανάτων, ὅ τέ με σχεδίης ἀποβήσεαι ἐνώγει.

[1] πολυδέσμου εἶπέ τε μῦθον : καί μιν πρὸς μύθον ἔειπε.

way and that over the sea. Now the South Wind would fling it to the North Wind to be driven on, and now again the East Wind would yield it to the West Wind to drive.

But the daughter of Cadmus, fair of the fair ankles, saw him, even Leucothea, who of old was a mortal of human speech, but now in the depths of the sea has won a share of honour from the gods. She was touched with pity for Odysseus, as he wandered and was in sore travail, and she rose up from the deep like a sea-mew on the wing, and sat on the well-wrought raft, and spoke to him, saying:

"Unhappy man, how is it that Poseidon, the earth-shaker, has conceived such furious wrath against thee that he is sending for thee the woes of many evils? Yet verily he shall not utterly destroy thee for all his rage. Nay, do thou thus, and methinks thou dost not lack understanding. Strip off these garments, and leave thy raft to be driven by the winds, but do thou swim with thy hands and so strive to reach the land of the Phaeacians, where it is thy fate to escape. Come, take this veil, and stretch it beneath thy breast. It is immortal, there is no fear that thou shalt suffer a grief or perish. But when with thy hands thou hast laid hold of the land, loose it from thee, and cast it into the wine-dark sea far from the land, and thyself turn away."

So saying, the goddess gave him the veil, and herself plunged again into the surging deep, like a sea-mew, and the dark wave hid her. Then the noble enduring, godly Odysseus pondered, and deeply moved he spoke to his own mighty spirit:

"Woe is me! Lest it not be that some one of the immortals is again weaving a snare for me, that she

ἀλλὰ μαλ' οὔ τοι πιστόν, ἐπεὶ ἐπὶ ὀφθαλμοῖσιν
γαίων ἐγὼν ἰδόμην, ὅθι μοι φάτο φίξιμον εἶναι.
ἀλλὰ μαλ' ὦδ' ἴ, ξεῖν, δοκεῖ δέ μοι εἶναι ἄριστον 300
ὄφρ' ἂν μέν κεν δοῦρατ' ἐν ἁρμονίῃσιν ἀρήρῃ,
τόφρ' αὐτοῦ μένειν καὶ τλήσομαι ἄλγεα πάσχων·
αὐτὰρ ἐπὴν δή μοι σχεδίην διὰ κῦμα τινάξῃ,
νηξόμ', ἐπεὶ οὐ μέν τι πάρα προνοήσαι ἄμεινον."
Ὣς ἑ τεαῦθ' ὁρμαίνε κατὰ φρένα καὶ κατὰ θυμόν,
ὦρσε δ' ἐπὶ μέγα κῦμα Ποσειδάων ἐνοσίχθων, 305
δεινόν τ' ἀργαλέον τε, κατηρεφές, ἤλασε δ' αὐτόν.
ὡς δ' ἄνεμος ζάπε ἠΐων θημώνα τινάξῃ
καρφαλέων· τὰ μὲν ἄρ τε διασκίδασ' ἄλλυδις ἄλλῃ·
ὣς τῆς δοῦρατα μακρὰ διασκίδασ'. αὐτὰρ Ὀδυσσεὺς 310
ἀμφ' ἑνὶ δουρατι βαῖνε, κέλη δ' ὡς ἵππον ἐλαύνων,
εἵματα δ' ἐξαπέδυνε, τά οἱ πόρε δῖα Καλυψώ.
αὐτίκα δὲ κρηδέμνιον ἐπὶ στέρνοισι τανύσσας,
αὐτὸς δὲ πρηνὴς ἀλὶ κάππεσε, χεῖρε πετάσσας,
νηχέμεναι μεμαώς. ἴδε δὲ κρείων ἐνοσίχθων, 315
κινήσας δὲ κάρη πρὸς ὃν μύθησατο θυμόν·
"Οὕτω νῦν κακὰ πολλὰ παθὼν ἀλόων κατὰ πόντον,
εἰς ὅ κεν ἀνθρώποισι διοτρεφέεσσι μιγήῃς,
ἀλλ' οὔδ' ὥς σε δόλῳ ἐνοσσήσεσθαι κακότητος."
Ὣς ἄρα φωνήσας ἵμασεν καλλίτριχας ἵππους, 320
ἵκετο δ' εἰς Αἰγάς, ὅθι οἱ κλυτὰ δώματ' ἔασιν.
Αὐτὰρ Ἀθηναίη κούρη Διὸς ἄλλ' ἐνόησεν.
ἣ τοι τῶν ἄλλων ἀνέμων κατεδήσε κελεύθους,
παῦσέσθαι δ' ἐκέλευσε καὶ εὐνηθῆναι ἅπαντας·
ὦρσε δ' ἐπὶ κραιπνὸν Βορέην, πρὸ δὲ κῦμα τ' ἔαξεν, 325

bids me leave my raft. Nay but verily I will not yet obey, for afar off mine eyes beheld the land, where she said I was to escape. But this will I do and methinks that this is best: as long as the timbers hold firm in their fastenings, so long will I remain here and endure to suffer affliction; but when the wave shall have shattered the raft to pieces, I will swim, seeing that there is naught better to devise."

While he pondered thus in mind and heart, Poseidon, the earth-shaker, made to rise up a great wave, dread and grievous, arching over from above, and drove it upon him. And as when a strong wind tosses a heap of straw that is dry, and some it scatters here, some there, even so the wave scattered the long timbers of the raft. But Odysseus bestrode one part, as though he were riding a horse, and stripped off the garments which beautiful Calypso had given him. Then straightway he stretched the veil beneath his breast, and flung himself headlong into the sea with hands outstretched, ready to swim. And the lord, the earth-shaker, saw him, and he shook his head, and thus he spoke to his own heart:

"So now, after thou hast suffered many ills, go wandering over the deep, till thou comest among the folk fostered of Zeus. Yet even so methinks, thou shalt not make any mock at thy suffering."

So saying, he lashed his fair-maned horses, and came to Aegae, where is his glorious palace.

But Athene, daughter of Zeus, took other counsel. She stayed the paths of the other winds, and bade them all cease and be lulled to rest, but she roused the swift North Wind, and broke the waves before

ἧος ἐ Φαιήκεσσι φιλήρετμοισι μιγείη
δεύτερον Ὀδυσσεὺς θανάτου καὶ κήρας ἀλύξας
Ἔνθα δύω νύκτας δύο τ' ἤματα κύματι πιπτῷ
πλάζετο, πολλὰ δὲ οἱ κραδίη πρότιοσσετ' ὀλέσσαι.
ἀλλ' ὅτε δὴ τρίτον ἦμαρ ἀνώλεσσαμον τέλος Ἠώς,
καὶ τότ' ἄνεμος μὲν ἐπαύσατο ἠδὲ γαλήνη
ἔπλετο νηνεμίη· ὁ δ' ἄρα σχεδὸν εἰσιδὲ γαίης
ἐξὺ μάλα προιδών· μεγάλου ὑπὸ κύματος ὀρθεὶς.
ὡς δ' ὅτ' ἂν ἀσπάσιος βίοτος παιδεσσι φανήῃ
πατρὸς, ὃς ἐν πόνῳ κῆται κρατερὸς ἐλεγεινῷ,
δηρὸν τηκόμενος, στυγερὸς δέ οἱ ἔχρας δαίμων,
ἀσπάσιον δ' ἄρα τόν γε θεοὶ κακότητος ἔλυσαν,
ὣς Ὀδυσεῖ ἀσπαστὸν ἐφάνετο γαῖα καὶ ὕλη,
νῆχε δ' ἐπευγόμενος ποσὶν ἠπείρου ἐπιβῆναι.
ἀλλ' ὅτε τόσσον ἀπῆν ὅσσον τε γέγωνε βοήσας,
καὶ ἐν δοῦπον ἄκουσε ποτὶ σπιλάδεσσι θαλάσσης·
ῥόχθει γὰρ μέγα κῦμα ποτὶ ξηρὸν πνείουσα
δεινὸν ἐρευγόμενον, εἱλυτὸ δὲ πᾶν θ' ἅλοι ἔχνη·
εὐ γὰρ ἔσαν λιμένες νηῶν ἔχοι, οὐδ' ἐπιεῖραι,
ἀλλ' ἄκραι προβλῆτες ἔσαν σπιλάδες τε ποηεν τε·
καὶ τοῦ' Ὀδυσσῆος λύτο γούνατα καὶ φίλον ἦτορ,
ἐχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
"Ὦ μοι, ἐπεὶ ἐν γαίῃ ἀλίπλοα δῶκεν ἰδέσθαι
Ζεὺς, καὶ ἐὴ τόδε λαῖτμα διατμήξας ἐπέρησα,[1]
ἐκβάσεις οὐ πῃ φαίνετ' ἅλος πολιοῦ θιρόζε
ἐκτοσθεν μὲν γὰρ πάγος εἴσι, ἀμφὶ δὲ κῦμα
βέβριχεν ῥοθίον, λιεσσὴ δ' ἀναβέβρομε πέτρη,
ἐγχιβαθὴς δὲ θάλασσα, καὶ οὐ πῃ ἔστι πεβέσσαι

[1] ἐπέρησα ἐπέλασσα.

him, to the end that Zeus born Odysseus might come among the Phaeacians, lovers of the oar, escaping from death and the fates.

Then for two nights and two days he was driven about over the swollen waves, and full often his heart fantasied destruction. But when fair tressed Dawn brought to its birth the third day, then the wind ceased and there was a windless calm, and he sang it sight of the shore close at hand, casting a quick glance forward as he was raised up by a great wave. And even as when most welcome to his children appears the life of a father who lies in sickness, bearing grievous pains, long wise wasting away, and some cruel god assails him; but then to their joy the gods free him from his woes, so to Odysseus did the land and the wood seem welcome, and he swam on eager to set foot on the land. But when he was as far away as a man's voice carries when he shouts, and heard the boom of the sea upon the reefs—for the great wave thundered against the dry land, belching upon it in terrible fashion, and all things were wrapped in the foam of the sea, for there were neither harbours where ships might ride, nor roadsteads, but projecting headlands, and reefs, and crags

then the knees of Odysseus were loosened and his heart melted, and deeply moved he spoke to his own mighty spirit:

"Ah me, when Zeus has at length granted me to see the land beyond my hopes, and so I have prevailed to cleave my way and to cross the gulf, nowhere doth there appear a way to come forth from the grey sea. For without are sharp crags, and around them the wave roars foaming, and the rock rises up sheer, and the water is deep close in shore, so that in no

στήμεναι ἀμφοτέρωσε καὶ ἀφυγέειν κακότητα·
μὴ πως μ' ἀϊδαίωσε βυθῇ λίθοισι πεσόντα 415
αἷμα μογ' ἀρωφήσας· μέλεε δέ μοι ἔσσεται ὅμπη
εἰ δέ κ' ἔτι προτέρω παραπλώσομαι, ὄν πόν τοι εἴφεα
ἠόνας τε παραπλήγας λιμένας τε θαλάσσης,
δείδω μή μ' ἐξαίφνης ἀκάρασσε θείλα
ποντόν ἐπ' ἰχθυόεντα φέρῃ βορέα ἀνεμοιόεντα, 420
ἠέ τί μοι καὶ κῆτος ἐπιόσσομαι μέγα δαίμων
ἐξ ἁλός, οἷά τε πολλὰ τρέφει κλυτὸς Ἀμφιτρίτη·
οἶδα γὰρ, ὅς μοι ὀδύσσεται κλυτὸς ἐνοσίχθων."

"Ἠοῖ ὁ ταῖδ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
τόφρα οἱ μιν μέγα κῦμα φέρε τρηχείαν ἐπ' ἀκτήν. 425
ἔνθα κ' ἄπο ῥινοὺς δρύφθη, ἄνω δ' ἀστὲ ἀράχθη,
εἰ μὴ ἐπὶ φρεσὶ θῆκε θεὰ, γλαυκῶπις Ἀθήνη·
ἀμφοτέρωσε δὲ χεῖρε ἐπεσσύμενος λάβε πέτρης,
τῇ ἔχετο στενάχων, ἧος μέγα κῦμα παρῆλθε
καὶ τὸ μὲν ἐς ὑπάλιξε, παλιρροθίῃ δὲ μιν αὖτις 430
πλῆξεν ἐπεσσύμενον, τηλοῦ δέ μιν ἔμβαλε πόντῳ,
ὡς δ' ὅτε πουλυπόδος θάλαμαι ἐξελκομένοιο
πρὸς κοτυληδόνεσφι πυκιναὶ λαιγγες ἔχονται,
ἐς τοῦ πρὸς πέτρῃσι θρασείαισι ἄπο χειρῶν
ῥινοὶ ἀπεῤῥύφθεν· τὸν δέ μέγα κῦμα καλύψεν. 435
ἔνθα κε δὴ δύστηνος ὑπὲρ μόρον ὤλετ' Ὀλύσσευς,
εἰ μὴ ἐπιφροσύνην δῶκε γλαυκῶπις Ἀθήνη.
αὐτὰρ ἔπειτ' ἐξαῦτις, τά τ' ἀμείνονα ἐπεφράσθη,
νῆχε παρεξ, ἐς γαῖαν ὁρώμενος, εἴ πού οἱ εἴφεα
ἠόνας τε παραπλήγας λιμένας τε θαλάσσης 440
ἀλλ' ὅτε δὴ ποταμοῖο κατὰ στόμα καλλιρόοιο

wise to it possible to plant both feet firmly and escape ruin. How were I to seek to wind, a great wave may seize me and dash me against the jagged rock, and so shall my striving go in vain. But if I swim on yet further in hope to find shelving beaches and harbours of the sea, I fear me lest the storm wind may catch me up again and bear me, groaning heavy over the teeming deep, or lest some god may even send forth upon me some great monster from out the sea-wind many such does glorious Amphitrite breed. For I know that the glorious Earth-shaker is filled with wrath against me.

While he pondered thus in mind and heart a great wave bore him against the rugged shore. There would he skin have been torn off and his bones broken had not the goddess, flashing-eyed Athene put a thought in his mind. On he rushed and seized the rock with both hands and clung to it groaning until the great wave went by, and so did he escape the wave. But in its backward flow it once more rushed upon him and smote him and flung him far out in the sea. And out as, when a cuttlefish is dragged from its home, many pebbles cling to its suckers, even so from his strong hands were lost of skin stripped off against the rocks, and the great wave covered him. Then verily would hapless Odysseus have perished beyond his fate, had not flashing-eyed Athene given him prudence. Making his way forth from the surge where it belched upon the shore, he swam outside, looking ever toward the land in hope to find shelving beaches and harbours of the sea. But when, as he swam, he came to the mouth of a fair flowing river, where seemed to him

[1] Possibly "shores that take the waves aslant."

ἶξε νέων, τῇ δή οἱ ἐείσατο χῶρος ἄριστος,
λεῖος πετράων, καὶ ἐπὶ σκέπας ἦν ἀνέμοιο,
ἔγνω δὲ προρέοντα καὶ εὔξατο δν κατὰ θυμόν·
"Κλῦθι, ἄναξ, ὅτις ἐσσί· πολύλλιστον δέ σ' ἱκάνω, 445
φεύγων ἐκ πόντοιο Ποσειδάωνος ἐνιπάς.
αἰδοῖος μέν τ' ἐστὶ καὶ ἀθανάτοισι θεοῖσιν
ἀνδρῶν ὅς τις ἵκηται ἀλώμενος, ὡς καὶ ἐγὼ νῦν
σόν τε ῥόον σά τε γούναθ' ἱκάνω πολλὰ μογήσας.
ἀλλ' ἐλέαιρε, ἄναξ· ἱκέτης δέ τοι εὔχομαι εἶναι." 450
Ὣς φάθ', ὁ δ' αὐτίκα παῦσεν ἑὸν ῥόον, ἔσχε δὲ κῦμα,
πρόσθε δέ οἱ ποίησε γαλήνην, τὸν δ' ἐσάωσεν
ἐς ποταμοῦ προχοάς. ὁ δ' ἄρ' ἄμφω γούνατ' ἔκαμψε
χεῖρας τε στιβαράς· ἀλὶ γὰρ δέδμητο φίλον κῆρ.
ᾤδει δὲ χρόα πάντα, θάλασσα δὲ κήκιε πολλὴ 455
ἂν στόμα τε ῥινάς θ'· ὁ δ' ἄρ' ἄπνευστος καὶ ἄναυδος
κεῖτ' ὀλιγηπελέων, κάματος δέ μιν αἰνὸς ἵκανεν.
ἀλλ' ὅτε δή ῥ' ἄμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη,
καὶ τότε δὴ κρήδεμνον ἀπὸ ἑο λῦσε θεοῖο.
καὶ τὸ μὲν ἐς ποταμὸν ἁλμυρήεντα μεθῆκεν, 460
ἂψ δ' ἔφερεν μέγα κῦμα κατὰ ῥόον, αἶψα δ' ἄρ' Ἰνὼ
δέξατο χερσὶ φίλῃσιν· ὁ δ' ἐκ ποταμοῖο λιασθεὶς
σχοίνῳ ὑπεκλίνθη, κύσε δὲ ζείδωρον ἄρουραν.
ὀχθήσας δ' ἄρα εἶπε πρὸς δν μεγαλήτορα θυμόν·
"Ὦ μοι ἐγώ, τί πάθω, τί νύ μοι μήκιστα γένηται; 465
εἰ μὲν κ' ἐν ποταμῷ δυσκηδέα νύκτα φυλάσσω,

the best place, since it was smooth of stones, and besides there was shelter from the wind. He knew the river as he flowed forth and prayed to him in his heart.

"Hear me, O king, whoever thou art. As to one greatly longed for[1] do I come to thee seeking to escape from out the sea from the threats of Poseidon. Reverend even in the eyes of the immortal gods is that man who comes as a wanderer, even as I have now come to thy stream and to thy knees, after many toils. Nay pity me, O king, for I declare that I am thy suppliant."

So he spoke and the god straightway stayed his stream, and checked the waves, and made a calm before him, and brought him safe to the mouth of the river. And he set his two knees bend and his strong hands fa for his spirit was crushed by the sea. And all his flesh was swollen, and sea water flowed in streams up through his mouth and nostrils. So he lay breathless and speechless, with severe strength to move, for terrible weariness had come upon him. But when he revived and his spirit returned again into his breast, then he loosed from him the veil of the goddess and let it fall into the river that murmured onward, and the great wave bore it back down the stream and straightway Ino received it in her hands. But Odysseus, going back from the river, sank down in the reeds and kissed the earth, the giver of grain, and deeply moved he spoke to his own mighty spirit.

"Ah, woe is me, what is to befall me? What will happen to me at the last? If here in the river bed I keep watch throughout the weary night, I fear

[1] Or, "to whom many prayers are made."

μή μ' ἄμμορε σε, θῆν τε καὶ θῆλυς ἐόσῃ
ἐξ ὀλιγοπείλης δαμασσῃ κεκαφότα θυμόν
αἴ κ' ἢ δ' ἐν ποταμοῦ ψυχρὸν πνεῖ ἠμὶ πνοὸ
οἱ δὲ καὶ ἐς κλίτυν ἀναβάς καὶ δασέων ὕλην 470
θαμνοὺς ἐν πυκινοῖσι κατεδύσεθα, εἴ με μάθοιμι
ῥίγος καὶ κάματος, γλυκερὸς δέ μοι ὕπνος ἐπελθῇ,
δείδω, μή θ' ἁρπάσσῃ ἕλωρ καὶ κύρμα γένωμαι."
Ἦς ἄρα οἱ φρονέοντι δόλον ἔσσατο κεύθεσι νύκτα
θῆρ ἵμεν εἰς ὕλην· τὴν δὲ σχεδὸν ἕστο εὕρων 475
ἐν περιφαιόμενον· δοιὼ δ' ἄρ' ἀνιλίθω θαμέοντε,
ἐξ ἀμφοῖν πεφυῶτε· ὁ μὲν φυλίης, ὁ δ' ἐλαίης
τοὺς μὲν ἄρ' οὔτ' ἀνέμοιο δύη μάστ ὑγρὸν ἀέντων,
οὔτε ποτ' ἠέλιος φαείνων ἀντάσκε ἐ βάλλων,
οὔτ' ὄμβρος περάασκε διαμπερές· ἐς ὅ κε πυκνοὶ 480
ἀλλήλοισιν ἔφυν ἐπαμοιβάδις· οἷς ἐπ' Ὀδυσσεὺς
δύσετ' ἄφαρ δ' εὐνὴν ἐπαμήσατο χερσὶ φίλῃσιν
εὐρείαν· φύλλων γὰρ ἔην χυσὶς ἠλίθα πολλή,
ὅσσον τ' ἐξ ἐνιὸς τε τρεῖς ἀΐξας ἐρύσθαι
ὥρῃ χειμέριον, εἰ καὶ μάλα περ χαλεπαίνοι. 485
τὴν μὲν ἰδὼν γήθησε πολύτλας δῖος Ὀδυσσεὺς,
ἐν δ' ἄρα μέσῃ λέκτο, χυσὶν δ' ἐπεχεύατο φύλλων.
ὡς δ' ὅτε τις δαλὸν σπόρου ἐν ἐπικρύψῃ μελαίνῃ
ἀγροῦ ἐν' ἐσχατιῇ, ὃς μὴ πάρα γειτονες ἄλλοι,
σπέρμα πυρὸς σώζων, ἵνα μὴ πόθεν ἄλλοθεν αἴοι, 490
ὡς ὁ Ὀδυσεὺς φύλλοισι καλύψατο· τῷ δ' ἄρ' Ἀθήνη
ὕπνον ἐπ' ὄμμασι χεῦ, ἵνα μιν πλείστα τάχιστα
δυστήνου καμάτοιο φίλα βλέφαρ' ἀμφικαλύψαι.

that together the bitter frost and the fresh dew may overcome me, when from fear of cold I have been driven forth my spirit, and the breeze from the river blows cold in the early morning. But if I crawl up the slope to the shady wood and lie down to rest in the thick brushwood, in the hope that the cold and weariness may leave me, and if sweet sleep comes over me, I fear me lest I become a prey and spoil to wild beasts."

Then, as he pondered, this thing seemed to him the better. He went his way to the wood and found it near the water in a clear space, and he crept beneath two bushes that grew from the same spot, one of thorn and one of olive. Through these the strength of the wet winds could never blow, nor the rays of the bright sun heat, nor could the rain pierce through them, so close did they grow intertwining one with the other. Beneath these Odysseus crept and straightway gathered with his hands a broad bed for himself, leaves were there in plenty enough to shelter two men or three in winter time, however bitter the weather. And the much enduring goodly Odysseus saw it and was glad and he lay down in the midst, and heaped over him the fallen leaves. And as a man hides a brand beneath the dark embers in an outlying farm, a man who has no neighbours, and so saves a seed of fire, that he may not have to kindle it from some other source, so Odysseus covered himself with leaves. And Athene shed sleep upon his eyes, that it might enfold his lids and speedily free him from toilsome weariness.

Z

Ὣς ὁ μὲν ἔνθα καθεῦδε πολύτλας δῖος Ὀδυσσεὺς
ὕπνῳ καὶ καμάτῳ πρημένος· αὐτὰρ Ἀθήνη
βῆ ῥ' ἐς Φαιήκων ἀνδρῶν δῆμόν τε πόλιν τε,
οἳ πρὶν μέν ποτ' ἔναιον ἐν εὐρυχόρῳ Ὑπερείῃ,
ἀγχοῦ Κυκλώπων ἀνδρῶν ὑπερηνορεόντων, 5
οἳ σφέας σινέσκοντο, βίηφι δὲ φέρτεροι ἦσαν.
ἔνθεν ἀναστήσας ἄγε Ναυσίθοον θεοειδής,
εἶσεν δὲ Σχερίῃ, ἐκὰς ἀνδρῶν ἀλφηστάων,
ἀμφὶ δὲ τεῖχος ἔλασσε πόλει, καὶ ἐδείματο οἴκους,
καὶ νηοὺς ποίησε θεῶν, καὶ ἐδάσσατ' ἀρούρας. 10
ἀλλ' ὁ μὲν ἤδη κηρὶ δαμεὶς Ἀιδόσδε βεβήκει,
Ἀλκίνοος δὲ τότ' ἦρχε, θεῶν ἄπο μηδεα εἰδώς.
τοῦ μὲν ἔβη πρὸς δῶμα θεά, γλαυκῶπις Ἀθήνη,
νόστον Ὀδυσσῆι μεγαλήτορι μητιόωσα.
βῆ δ' ἴμεν ἐς θάλαμον πολυδαίδαλον, ᾧ ἔνι κούρη 15
κοιμᾶτ' ἀθανάτῃσι φυὴν καὶ εἶδος ὁμοίη,
Ναυσικάα, θυγάτηρ μεγαλήτορος Ἀλκινόοιο,
πὰρ δὲ δύ' ἀμφίπολοι, Χαρίτων ἄπο κάλλος ἔχουσαι,
σταθμοῖιν ἑκάτερθε· θύραι δ' ἐπέκειντο φαειναί.
Ἡ δ' ἀνέμου ὡς πνοιὴ ἐπέσσυτο δέμνια κούρης, 20
στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, καί μιν πρὸς μῦθον ἔειπεν,
εἰδομένη κούρῃ ναυσικλειτοῖο Δύμαντος,

BOOK VI

So he lay there asleep, the much-enduring goodly Odysseus, overcome with sleep and weariness, but Athene went to the land and city of the Phaeacians. These dwelt of old in spacious Hyperea hard by the Cyclopes, men overweening in pride who plundered them continually and were mightier than they. From thence Nausithous, the godlike had removed them and led and settled them in Scheria far from men that live on toil. About the city he had drawn a wall, he had built houses and made temples for the gods, and divided the ploughlands, but he, ere now, had been stricken by fate and had gone to the house of Hades, and Alcinoos was now king, made wise in counsel by the gods. To his house went the goddess, flashing-eyed Athene, to contrive the return of great-hearted Odysseus. She went to a chamber, richly wrought, wherein slept a maiden like the immortal goddesses in form and comeliness, Nausicaa, the daughter of great-hearted Alcinoos, hard by slept two hand maidens, gifted with beauty by the Graces, one on either side of the door-posts, and the bright doors were shut.

But like a breath of air the goddess sped to the couch of the maiden, and stood above her head, and spoke to her, taking the form of the daughter of Dymas, famed for his ships, a girl who was of like

ἡ αἱ ὁμηλικίη μὲν ἔην, κεχάριστο δὲ θυμῷ.
τῇ μιν ἐισαμένη προσέφη γλαυκῶπις Ἀθήνη·
"Ναυσικάα, τί νύ σ' ὧδε μεθήμονα γείνατο μήτηρ, 25
εἵματα μέν τοι κεῖται ἀκηδέα σιγαλόεντα,
σοὶ δὲ γάμος σχεδόν ἐστιν, ἵνα χρὴ καλὰ μὲν αὐτὴν
ἕννυσθαι, τά δὲ τοῖσι παρασχεῖν, οἵ κέ σ' ἄνωνται.
ἐκ γὰρ τοι τούτων φάτις ἀνθρώπους ἀναβαίνει
ἐσθλή, χαίρουσιν δὲ πατήρ καὶ πότνια μήτηρ. 30
ἀλλ' ἴομεν πλυνέουσαι ἅμ' ἠοῖ φαινομένῃφι
καί τοι ἐγὼ συνέριθος ἅμ' ἕψομαι, ὄφρα τάχιστα
ἐντύνεαι, ἐπεὶ οὔ τοι ἔτι δὴν παρθένος ἔσσεαι·
ἤδη γὰρ σε μνῶνται ἀριστῆες κατὰ δῆμον
πάντων Φαιήκων ὅθι τοι γένος ἐστὶ καὶ αὐτῇ 35
ἀλλ' ἄγ' ἐπότρυνον πατέρα κλυτὸν ἠώθι πρό
ἡμιόνους καὶ ἅμαξαν ἐφοπλίσαι, ἥ κεν ἄγῃσι
ζώστρά τε καὶ πέπλους καὶ ῥήγεα σιγαλόεντα.
καὶ δέ σοι ὧδ' αὐτῇ πολὺ κάλλιον ἠὲ πόδεσσιν
ἔρχεσθαι· πολλὸν γὰρ ἀπὸ πλυνοί εἰσι πόληος."
Ἦ μὲν ἄρ' ὡς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη
Οὔλυμπόνδ', ὅθι φασὶ θεῶν ἕδος ἀσφαλές αἰεί
ἔμμεναι· οὔτ' ἀνέμοισι τινάσσεται οὔτε ποτ' ὄμβρῳ
δεύεται οὔτε χιὼν ἐπιπίλναται, ἀλλὰ μάλ' αἴθρη
πέπταται ἀνέφελος, λευκὴ δ' ἐπιδέδρομεν αἴγλη 45
τῇ ἔνι τέρπονται μακάρες θεοὶ ἤματα πάντα.
ἔνθ' ἀπέβη γλαυκῶπις, ἐπεὶ διέπρεψε κούρῃ.
Αὐτίκα δ' Ἠὼς ἦλθεν ἐυθρόνος, ἡ μιν ἔγειρε
Ναυσικάαν ἐύπεπλον· ἄφαρ δ' ἀνεθαύμασε ὄνειρον,
βῆ δ' ἴεναι διὰ δωμάθ', ἵν' ἀγγείλειε τοκεύσιν, 50

age with Nausicaa, and was dear to her heart. Leaning hereto her, the flashing-eyed Athene spoke and said:

"Nausicaa, how comes it that thy mother bore thee so heedless? Thy bright raiment is being uncared for, yet thy marriage is near at hand, when thou must needs thyself be clad in fair garments, and give other such to those who escort thee. It is from things like these, thou knowest, that good report goeth up among men, and the father and honoured mother rejoice. Nay, come, let us go to wash them at break of day, for I will follow with thee to aid, that thou mayest with speed make thee ready, for thou shalt not long remain a maiden. Even now thou hast suitors in the land, the noblest of all the Phaeacians from whom to thine own lineage. Nay, come, bestir thy noble father early in the morning that he make ready mules and a waggon for thee, to bear the girdles and robes and bright coverlets. And for thyself too it is far more seemly to go thus than on foot, for the washing lanes are far from the city."

So saying, the goddess, flashing-eyed Athene, departed to Olympus, where they say, is the abode of the gods that stands fast forever. Neither is it shaken by winds nor ever wet with rain, nor does snow fall upon it, but the air is outspread clear and cloudless, and over it hovers a radiant whiteness. Therein the blessed gods are glad all their days, and thither went the flashing-eyed one, when she had spoken all her word to the maiden.

At once then came fair-throned Dawn and awakened Nausicaa of the beautiful robes, and strangely she marvelled at her dream, and went through the house

πατρὶ φίλῳ καὶ μητρί· κιχήσατο δ' ἔνδον ἐοῦσαν·
ἡ μὲν ἐπ' ἐσχάρῃ ἧστο σὺν ἀμφιπόλοισι γυναιξὶν
ἠλακάτα στρωφῶσ' ἁλιπόρφυρα· τῷ δὲ θύραζε
ἐρχομένῳ ξυμβλητο μετὰ κλειτοὺς βασιλῆας
ἐς βουλήν, ἵνα μιν κάλεον Φαίηκες ἀγαυοί. 55
ἡ δὲ μαλ' ἄγχι στᾶσα φίλον πατέρα προσέειπε·
"Πάππα φίλ', οὐκ ἂν δή μοι ἐφοπλίσσειας ἀπήνην
ὑψηλὴν εὔκυκλον, ἵνα κλυτὰ εἵματ' ἄγωμαι
ἐς ποταμὸν πλυνέουσα, τά μοι ῥερυπωμένα κεῖται,
καὶ δὲ σοὶ αὐτῷ ἔοικε μετὰ πρωτοισιν ἐόντα 60
βουλὰς βουλεύειν καθαρὰ χροῒ εἵματ' ἔχοντα.
πέντε δέ τοι φίλοι υἷες ἐνὶ μεγάροις γεγάασιν,
οἱ δύ' ἀκνίοντες, τρεῖς δ' ἠθεοι θαλέθοντες·
οἱ δ' αἰεὶ ἐθέλουσι νεοπλυτα εἵματ' ἔχοντες
ἐς χορὸν ἔρχεσθαι· τὰ δ' ἐμῇ φρενὶ πάντα μέμηλεν." 65
Ὣς ἔφατ' αἰδέσατο γὰρ θαλερὸν γάμον ἐξονομῆναι
πατρὶ φίλῳ. ὁ δὲ πάντα νόει καὶ ἀμείβετο μύθῳ·
"Οὔτε τοι ἡμιόνων φθονέω, τέκος, οὔτε τεν ἄλλου.
ἔρχευ· ἀτὰρ τοι ἡμῶν ἐφοπλίσσουσιν ἀπήνην
ὑψηλὴν εὔκυκλον, ὑπερτερίῃ ἀραρυῖαν." 70
Ὣς εἰπὼν δμῳῆσιν ἐκέκλετο, τοὶ δ' ἐπίθοντο.
οἱ μὲν ἄρ' ἐκτὸς ἄμαξαν ἐύτροχον ἡμιονείην
ἔπλεον, ἡμιόνους δ' ὑπαγον ζεύξαν θ' ὑπ' ἀπήνῃ·
κούρη δ' ἐκ θαλάμοιο φέρον ἐσθῆτα φαεινήν,
καὶ την μὲν κατέθηκεν ἐυξέστῳ ἐπ' ἀπήνῃ, 75
μήτηρ δ' ἐν κίστῃ ἐτίθει μανοειδέ' ἐδωδὴν

to tell her parents, her father dear and her mother, and she found them both within. The mother sat at the hearth with her handmaidens, spinning the yarn of purple dye; and her father she met as he was going forth to join the glorious kings in the place of council, to which the godly Phaeacians called him. But she came up close to her dear father and said:

"Papa dear, wilt thou not make ready for me a waggon, high and stout of wheel, that I may take to the river for washing the goodly raiment of mine which is lying here soiled? Moreover for thyself it is seemly that when thou art at council with the princes thou shouldst have clean raiment upon thee, and thou hast five sons living in thy halls—two are wedded, but three are sturdy bachelors, and these ever wish to put on them freshly washed raiment, when they go to the dance. Of all this must I take thought."

So she spoke, for she was ashamed to name goodly marriage to her father, but he understood all, and answered, saying: "Neither the mules do I begrudge thee, my child, nor aught beside. Go thy way, the slaves shall make ready for thee the waggon, high and stout of wheel and fitted with a box above."[2]

With this he called to the slaves, and they hearkened. Outside the palace they made ready the light-running mule waggon and led out the mules and yoked them to it, and the maiden brought from her chamber the bright raiment and poured it upon the polished car, while her mother put in a great food of

[1] Possibly "fine-spun", cf. vs. 74, fr. ii. 33.

[2] Presumably with a box above the running gear, not a mere tilt-cover. Others assume that [illegible] denotes an "awning."

[illegible]

[illegible]

[illegible]

[illegible] to [illegible] the heart. There she put down food and [illegible] wine in a goatskin bag and the maiden [illegible] with the wagon. The mother gave her also [illegible] a flask of [illegible] that she might be [illegible] when [illegible] Nausicaa took the whip and the bright reins and started the mules to start them; and there was a clatter of the mules as they pressed on, [illegible] bearing the garment and the maiden. Neither went the mother or maidens [illegible] companions on foot.

Now when they came to the [illegible] streams of the river where were the washing places that never failed of the water, and clear water welled up from beneath and flowed over to cleanse garments however soiled, there they loosed the mules from under the wagon and drove them along the edge of the river to graze on the honey-sweet water grass; and they took in their arms the garment from the wagon and bore it into the dark water and trampled it in the troughs, busy vying each with each. Now when they had washed the garments and had cleansed them of all the stains, they spread them out in rows on the shore of the sea where the waves dashing against the land washed the pebbles clearest; and they, after they had bathed and anointed themselves with olive oil, took their meal on the river's banks and waited for the washing to dry in the bright sunshine. Then when they had had their share of food, she and her handmaids, they threw off their head gear and fell to playing at ball, and white-armed Nausicaa was leader in the song. And even as Artemis the archer moves over the mountains along the ridges of lofty Taygetos or Erymanthos, joying in the pursuit of boars and

* They sing while tossing the ball to one another.

τὰ δὲ θ' ἅμα νυμφαι, κοῦραι Διὸς αἰγιόχοιο,
ἀγρονόμοι παίζουσι, γεγήθε δέ τε φίλον Λητῶ
πασσυμβ' ὑπερ ἦ γε κάρη ἔχει ἠ ἐ μετώπα,
ῥεῖα τ' ἀριγνώτη πέλεται, καλαὶ δέ τε πᾶσαι
ὧς ἡ γ' ἀμφιπολοῖσι μετέπρεπε παρθένος αἰμύλη.
Ἀλλ' ὅτε δὴ ῥ' ἐμέλλε πολὺν οἶκόνδε νέεσθαι
ζεύξασ' ἡμιόνους πτείξασά τε σήματα καλά,
ἔνθ' αὖτ' ἄλλ' ἐνόησε θεά, γλαυκώπις Ἀθήνη,
ὡς Ὀδυσεὺς ἔγροιτο, ἴδοι τ' ἐνώπιδα κούρην,
ἥ οἱ Φαιήκων ἐνδρῶν πολὺν ἤγησαιτο.
σφαῖραν ἔπειτ' ἔρριψε μετ' ἀμφίπολον βασίλεια·
ἀμφίπολον μὲν ἅμαρτε, βαθεῖαν δ' ἐμβάλε δίνην·
αἱ δ' ἐπὶ μακρὸν ἄυσαν· ὁ δ' ἔγρετο δῖος Ὀδυσσεύς,
ἑζόμενος δ' ὤρμαινε κατὰ φρένα καὶ κατὰ θυμόν·
"Ὤ μοι ἐγώ, τέων αὖτε βροτῶν ἐς γαῖαν ἱκάνω,
ἦ ῥ' αἵ γ' ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι,
ἦε φιλόξεινοί τε καὶ εὐσεβέες ἔασι θεουδεῖς;
ὡς τέ με κουράων ἀμφίλυθε θῆλυς ἀυτή·
νυμφάων, αἳ ἔχουσ' ὀρέων αἰπεινὰ κάρηνα
καὶ πηγὰς ποταμῶν καὶ πίσεα ποιήεντα,
ἠ τε τοιὴ ἀνθρώπων εἰμι σχεδὸν οὐδ' ἐνιείκω.
ἀλλ' ἄγ' ἔγωγ' αὐτὸς πειρήσομαι ἠὲ ἴδωμαι."
Ὣς ἄρα φωνήσας ὑπεξύσατο δῖος Ὀδυσσεύς,
ἐκ δὲ πυκινὴν δ' ὕλην ἀπορθήσας κλάσε χειρὶ παχείῃ
φύλλα, τά οἱ ἀνέκαιτο πέριξ χροὸς μηδέα φῶτα
βῆ δ' ἴμεν ὅς τε λέων ἐρεσιπτόρφος ἀλεί πεπιθώς,
ὅς τ' εἴσ' ὑόμενος καὶ ἀήμενος, ἐν δέ οἱ ὄσσε
δαίεται· αὐτὰρ ὁ βουσὶ μετέρχεται ἠὲ ὀΐεσσι
ἠὲ μετ' ἀγρότερας ἔλαφους· πέλεται δέ ἑ γαστὴρ

in it deer, and with her sport the wind nymphs, the daughters of Zeus who bears the aegis, and Leto in glad at heart [illegible] bright above them all. Delight holds her head and brows, and easily may she be known, though all are fair—so amid her handmaidens shone the maid unwed.

But when she was about to yoke the mules, and fold the fair raiment in order to return homeward, then the grey-eyed Pallas Athene took other counsel, that Odysseus might awake and see the fair-faced maid, who should lead him to the city of the Phaeacians. So then the princess threw the ball to one of her maidens; but she missed the mark, and cast it into a deep pool, and the great girls cried aloud, and good Odysseus awoke and sat up, and thus he pondered in mind and heart:

"Woe is me! to the land of what mortals am I now come? Are they cruel and wild and unjust? or do they love strangers and fear the gods in their thoughts? There rang in my ears a cry as of maidens, of nymphs who haunt the towering peaks of the mountains, the springs that feed the rivers, and the grassy meadows. Can it be that I am somewhere near men of human speech? Nay, I will myself make trial and see."

So saying the goodly Odysseus came forth from beneath the bushes, and with his stout hand he broke from the thick wood a leafy branch, that he might hold it about him and hide therewith his nakedness. Forth he came, as a mountain nurtured lion trusting in his might, who goes forth, beaten with rain and wind, but his two eyes are ablaze; he goes, or of the sheep, or on the track of the wild deer, and his belly bids

μήλων πειρήσοντα καὶ ἐς πυκινὸν δόμον ἐλθεῖν·
ὡς Ὀδυσεὺς κούρῃσιν ἐυπλοκάμοισιν ἔμελλε 135
μίξεσθαι, γυμνὸς περ ἐών· χρειὼ γὰρ ἵκανε
σμερδαλέος δ' αὐτῇσι φίνῃ κεκακωμένος ἁλμῇ,
τρεσσαν δ' ἄλλυδις ἄλλῃ ἐπ' ἠιόνας προὔχουσας·
οἴη δ' Ἀλκινόου θυγάτηρ μένε· τῇ γὰρ Ἀθήνη
θαρσος ἐνὶ φρεσὶ θῆκε καὶ ἐκ δέος εἵλετο γυιων. 140
στῆ δ' ἄντα σχομένη· ὁ δε μαρμαριξεν Ὀδυσσευς,
ἠ γουνων λισσοιτο λαβων ἐυωπίδα κουρην,
ἠ αὔτως ἐπέεσσιν ἀποσταδὰ μειλιχίοισι
λισσοιτ', εἰ δειξειε πολιν καὶ εἵματα δοιη
ὡς ἄρα οἱ φρονεοντι δοάσσατο κερδιον εἶναι, 145
λισσεσθαι ἐπεεσσιν ἀποσταδὰ μειλιχίοισι,
μή οἱ γοῦνα λαβοντι χολωσαιτο φρένα κούρη.
αὐτίκα μειλιχιον καὶ περδαλεον φατο μῦθον.

"Γουνοῦμαί σε, ἄνασσα· θεος νύ τις, ἠ βροτός ἐσσι;
εἰ μὲν τις θεος ἐσσι, τοὶ οὐρανον εὐρυν ἔχουσιν, 150
Ἀρτεμιδι σε ἔγω γε, Διος κουρῃ μεγαλοιο,
εἶδος τε μέγεθος τε φυην τ' ἄγχιστα ἐικελα·
εἰ δέ τις ἐσσι βροτων, τοὶ ἐπὶ χθονι ναιετάουσιν,
τρις μακαρες μεν σοι γε πατηρ καὶ πότνια μητηρ,
τρὶς μακαρες δὲ κασιγνητοι· μαλα που σφισι θυμος 155
αἰεν ἐυφροσυνῃσιν ἰαινεται εἵνεκα σεῖο,
λευσσοντων τοιονδε θάλος χορὸν εἰσοιχνεῦσαν.
κεῖνος δ' αὖ περὶ κῆρι μακαρτατος ἔξοχον ἄλλων,
ὅς κέ σ' ἐδνοισι βρισας οἰκόνδ' ἀγάγῃται.

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[2] This metaphorical use of ἐδνα and, e.g., ἕνεκα is very common: see *Il.* xxii. 67, xviii. 98, and *cf.* *Psalms* cxliv. 12.

him go even into the [illegible] to make an attack upon the [illegible]. Even as Odysseus was about to enter the company of the fair tressed maidens, naked though he was, for need had come upon him. But terrible did he seem to them, all begrimed with brine, and they shrank in fear one here, one there along the [illegible] and [illegible]. Alone the daughter of Alcinous [illegible] for a bold heart Athene put courage into her [illegible] fear from her [illegible]. She did not flee, but stood and faced him, and Odysseus pondered whether he should clasp the knees of the fair faced maid and make his prayer, or whether standing aloof as he was he should beseech her with gentle words, in hope that she might show him the city and give him raiment. And, as he pondered, it seemed to him better to stand aloof and beseech her with gentle words, lest the maiden's heart should be wroth with him if he clasped her knees, so straight way he spake a gentle word and craftily:

"I beseech thee, O queen, a goddess art thou, or art thou mortal? If thou art a goddess, one of those who hold broad heaven, to Artemis, the daughter of great Zeus do I liken thee most nearly in comeliness and in stature and in form. But if thou art one of mortals who dwell upon the earth, thrice blessed then are thy father and thy honoured mother, and thrice blessed thy brethren. Full well, I ween, are their hearts ever warmed with joy because of thee, as they see thee entering the dance, a plant so fair. But he again is blessed in heart above all others, who shall prevail with his gifts of wooing and lead thee to his home. For

"This one was one to be praised" and [illegible]. "For the [illegible] of the land of Hades is the [illegible] of [illegible] and the [illegible] of [illegible] the [illegible] plant."

οὐ γάρ πω τοιοῦτον ἴδον βροτὸν[1] ὀφθαλμοῖσιν, 160
οὔτ' ἄνδρ' οὔτε γυναῖκα· σέβας μ' ἔχει εἰσορόωντα.
Δήλῳ δή, ποτε τοῖον Ἀπόλλωνος παρὰ βωμῷ
φοινικοῦς νεον ἔρνος ἀνερχομένων ἐνόησα·
ἦλθον γὰρ καὶ κεῖσε, πολὺς δέ μοι ἕσπετο λαός,
τὴν ὁδὸν ἣ δὴ μέλλεν ἐμοὶ κακὰ κ' δὲ' ἔσεσθαι. 165
ὡς δ' αὖτως καὶ κεῖνο ἰδὼν ἐτεθήπεα θυμῷ
δηρόν, ἐπεὶ οὔ πω τοῖον ἀνήλυθεν ἐκ δόρυ γαίης,
ὡς σέ, γύναι, ἄγαμαί τε τεθηπά τε, δειδία δ' αἰνῶς
γουνοῦν ἅψασθαι· χαλεπὸν δέ με πένθος ἱκάνει.
χθιζὸς δειλοστῷ φύγον ἤματι οἴνοπα πόντον· 170
τόφρα δέ μ' αἰεὶ κῦμ' ἐφόρει κραιπναί τε θύελλαι
νήσου ἀπ' Ὠγυγίης· νῦν δ' ἐνθάδε καββαλε δαιμων,
ὄφρ' ἔτι που καὶ τῆδε παθὼν κακὸν· οὐ γὰρ ὀίω
παύσεσθ', ἀλλ' ἔτι πολλὰ θεοὶ τελέουσι παροιθεν.
ἀλλά, ἄνασσ', ἐλέαιρε· σὲ γὰρ κακὰ πολλὰ μογήσας 175
ἐς πρωτην ἱκομην, τῶν δ' ἄλλων οὔ τινα οἶδα
ἀνθρωπων, οἳ τηνδε πολιν καὶ γαῖαν ἔχουσιν.
δοτε δε μοι δεῖξον, δός δε ῥάκος ἀμφιβαλέσθαι,
εἴ τί που εἶλυμα σπειρων ἔχες ἐνθαδ' ἰοῦσα.
σοι δὲ θεοὶ τοσα δοῖεν ὅσα φρεσι σῇσι μενοινᾷς, 180
ἄνδρα τε καὶ οἶκον, καὶ ὁμοφροσύνην ὀπάσειαν
ἐσθλήν· οὐ μέν γάρ τοῦ γε κρείσσων καὶ ἄρειον,
ἢ ὅθ' ὁμοφρονέοντε νοήσασιν οἶκον ἔχητον
ἀνὴρ ἠδε γυνη· πολλ' ἄλγεα δυσμενεέσσι,
χάρματα δ' εὐμενέτῃσι, μάλιστα δέ τ' ἔκλυον αὐτοί." 185

[1] Ἴδον βροτὸν: ἴδον θεον.

never yet have mine eyes looked upon a mortal such as thou, whether man or woman; amazement holds me as I look on thee. Of a truth in Delos once I saw such a thing, a young shoot of a palm springing up beside the altar of Apollo—for thither, too, I went, and much people followed with me, on that journey on which evil woes were to be my portion,—even so when I saw that, I marvelled long at heart, for never yet did such a tree spring up from the earth. And in like manner, lady, do I marvel at thee, and am amazed and fear greatly to touch thy knees, but sore grief has come upon me. Yesterday, on the twentieth day, I escaped from the wine-dark sea, but ever until then the wave and the swift winds bore me from the island of Ogygia, and now fate has cast me ashore here, that here too, happily, I may suffer some ill. For not yet, methinks, will my troubles cease, but the gods ere that will bring many to pass. Nay, O queen, have pity, for it is to thee first that I am come after many grievous toils, and of the others who possess this city and land I know not one. Show me the city, and give me some rag to throw about me, if thou hadst any wrapping for the clothes when thou camest hither. And for thee, may the gods grant thee all that thy heart desires, a husband and a home may they grant thee, and oneness of heart—a goodly gift. For nothing is greater or better than this, when man and wife dwell in a home in one accord, a great grief to their foes and a joy to their friends, but they know it[1] best themselves."

[1] Lit. "they bear." This use of τάδε is quite without parallel.

Τὸν δ' αὖ Ναυσικάα λευκώλενος ἀντίον ηὔδα·
"Ξεῖν', ἐπεὶ οὔτε κακῷ οὔτ' ἄφρονι φωτὶ ἔοικας·
Ζεὺς δ' αὐτὸς νέμει ὄλβον Ὀλύμπιος ἀνθρώποισιν,
ἐσθλοῖς ἠδὲ κακοῖσιν, ὅπως ἐθέλῃσιν, ἑκάστῳ·
καί που σοὶ τάδ' ἔδωκε, σὺ δὲ χρὴ τετλάμεν ἔμπης. 190
νῦν δ', ἐπεὶ ἡμετέρην τε πόλιν καὶ γαῖαν ἱκάνεις,
οὔτ' οὖν ἐσθῆτος δευήσεαι οὔτε τεν ἄλλου,
ὧν ἐπέοικ' ἱκέτην ταλαπείριον ἀντιάσαντα.
ἄστυ δέ τοι δείξω, ἐρέω δέ τοι οὔνομα λαῶν.
Φαίηκες μὲν τήνδε πόλιν καὶ γαῖαν ἔχουσιν, 195
εἰμὶ δ' ἐγὼ θυγάτηρ μεγαλήτορος Ἀλκινόοιο,
τοῦ δ' ἐκ Φαιήκων ἔχεται κάρτος τε βίη τε."
Ἦ ῥα καὶ ἀμφιπόλοισιν ἐυπλοκάμοισι κέλευσε·
"Στῆτέ μοι, ἀμφίπολοι· πόσε φεύγετε φῶτα ἰδοῦσαι;
ἦ μή πού τινα δυσμενέων φάσθ' ἔμμεναι ἀνδρῶν; 200
οὐκ ἔσθ' οὗτος ἀνὴρ διερὸς βροτὸς οὐδὲ γένηται,
ὃς κεν Φαιήκων ἀνδρῶν ἐς γαῖαν ἵκηται
δηιοτῆτα φέρων· μάλα γὰρ φίλοι ἀθανάτοισιν.
οἰκέομεν δ' ἀπάνευθε πολυκλύστῳ ἐνὶ πόντῳ,
ἔσχατοι, οὐδέ τις ἄμμι βροτῶν ἐπιμίσγεται ἄλλος. 205
ἀλλ' ὅδε τις δύστηνος ἀλώμενος ἐνθαδ' ἱκάνει,
τὸν νῦν χρὴ κομέειν· πρὸς γὰρ Διός εἰσιν ἅπαντες
ξεῖνοί τε πτωχοί τε, δόσις δ' ὀλίγη τε φίλη τε.
ἀλλὰ δότ', ἀμφίπολοι, ξείνῳ βρώσίν τε πόσιν τε,
λουσατέ τ' ἐν ποταμῷ, ὅθ' ἐπὶ σκέπας ἔστ' ἀνέμοιο." 210
Ὣς ἔφαθ', αἱ δ' ἔσταν τε καὶ ἀλλήλῃσι κέλευσαν,
κὰδ δ' ἄρ' Ὀδυσσῆ' εἷσαν ἐπὶ σκέπας, ὡς ἐκέλευσεν

Then white-armed Nausicaa answered him: "Stranger, since thou seemest to be neither an evil man nor a witless, and it is Zeus himself the Olympian, that gives happy fortune to men, both to the good and the evil, to each man as he wills, so to thee, I ween, he has given this lot, and thou must in any case endure it. But now, since thou hast come to our city and land, thou shalt not lack clothing or aught else of those things which befit a sore tried suppliant when he cometh in the way. The city will I shew thee, and will tell thee the name of the people. The Phaeacians possess this city and land, and I am the daughter of great-hearted Alcinoos, upon whom depend the might and power of the Phaeacians."

She spoke, and called to her fair-tressed handmaids: "Stand, my maidens. Whither do ye flee at the sight of a man? Ye do not think, surely, that he is an enemy? That mortal man lives not, or exists, nor shall ever be born, who shall come to the land of the Phaeacians as a foeman, for we are very dear to the immortals. Far off we dwell in the surging sea, the furthermost of men, and no other mortals have dealings with us. Nay, this is some hapless wanderer that has come hither. Him must we now tend, for from Zeus are all strangers and beggars, and a gift, though small, is welcome. Come then, my maidens, give to the stranger food and drink, and bathe him in the river in a spot where there is shelter from the wind."

So she spoke, and they hearted and called to each other. Then they set Odysseus in a sheltered

[1] The doubtful word [illegible] is here taken to mean "[illegible]" (Aristarchus, [illegible]). In [illegible] must be a different word.

Ναυσικάα θυγατηρ μεγαλητορος Ἀλκινοοιο·
παρ δ' ἄρα οἱ φαρος τε χιτω ν τε εἵματ' ἔθηκαν,
δωκαν δε χρυσειῃ ἐν ληκυθῳ ὑγρον ἔλαιον, 215
ἤνωγον δ' ἄρα μιν λοῦσθαι ποταμοῖο ῥοῇσιν.
δη ῥα τοτ' ἀμφιπολοισι μετηυδα διος Ὀδυσσευς·
"Ἀμφιπολοι, στήθ' αὐτοῦ ἀποπροθεν, ὄφρ' ἐγω αὐτὸς
ἅλμην ὤμοιιν ἀπολουσομαι, ἀμφι δ' ἔλαιῳ
χρισομαι· ἦ γαρ δηρον ὑπο χροος ἐστιν ἀλοιφή. 220
ἄντην δ' οὐκ ἂν ἐγω γε λοεσσομαι· αἰδέομαι γαρ
γυμνοῦσθαι κουρῃσιν ἐυπλοκαμοισι μετελθων."
Ὣς ἔφαθ', οἱ δ' ἀπανευθεν ἴσαν, εἶπον δ' ἄρα κουρῃ
αὖταρ ὁ εκ ποταμοῦ χροα νιζετο διος Ὀδυσσευς
ἅλμην, ἥ οἱ νῶτα καὶ εὐρεας ἀμπεχεν ὤμους, 225
ἐκ κεφαλῆς δ' ἐσμηχεν ἁλος χνοον ἀτρυγετοιο.
αὖταρ ἐπει δὴ πάντα λοεσσατο καὶ λιπ' ἔλαιῳ,
ἀμφὶ δε εἵματα ἕσσαθ' ἃ οἱ πόρε παρθενος ἀδμης,
τον μεν Ἀθηναιη θηκεν Διὸς ἐκγεγαυια
μειζονά τ' εἰσιδεειν καὶ πασσονα, καδ δε κάρητος 230
οὖλας ἧκε κομας, ὑακινθινῳ ἄνθει ὁμοιας.
ὡς δ' ὅτε τις χρυσον περιχευεται ἀργυρῳ ἀνὴρ
ἕδρις, ὃν Ἥφαιστος δεδαεν καὶ Παλλας Ἀθηνη
τεχνην παντοιην, χαριεντα δε ἔργα τελειει,
ὃς ἄρα τῷ κατεχευε χάριν κεφαλῇ τε καὶ ὤμοις. 235
ἕζετ' ἔπειτ' ἀπανευθε κ ιων ἐπι θινα θαλασσης,
καλλει καὶ χαριει στίλβων· θηεῖτο δε κουρη
δη ῥα τοτ' ἀμφιπολοισιν ἐυπλοκάμοισι μετηυδα·
"Κλῦτέ μευ, ἀμφίπολοι λευκωλενοι, ὄφρα τι εἴπω.
οὐ παντων ἀεκητι θεων, οἱ Ὄλυμπον ἔχουσιν, 240

place, as Nausicaa, the daughter of great-hearted Alcinous, bade, and beside him they put a cloak and a tunic for raiment, and gave him soft olive oil in the flask of gold, and bade him bathe in the streams of the river. Then among the maidens spake goodly Odysseus: "Maidens, stand yonder apart, that by myself I may wash the brine from my shoulders, and anoint myself with olive oil, for of a truth it is long since oil came near my skin. But in your presence will I not bathe, for I am ashamed to make me naked in the midst of fair-tressed maidens."

So he said, and they went apart and told the princess. But with water from the river goodly Odysseus washed from his skin the brine which coated his back and broad shoulders, and from his head he wiped the scurf of the unresting sea. But when he had washed his whole body and anointed himself with oil, and had put on him the raiment which the unwedded maid had given him, then Athene, the daughter of Zeus, made him taller to look upon and mightier, and from his head she made the locks to flow in curls like unto the hyacinth flower. And as when a man overlays silver with gold, a cunning workman whom Hephaestus and Pallas Athene have taught all manner of craft, and full of grace is the work he produces, even so the goddess shed grace upon his head and shoulders. Then he went apart and sat down on the shore of the sea, gleaming with beauty and grace, and the damsel marvelled at him, and spoke to her fair-tressed handmaids, saying:

"Listen, white-armed maidens, that I may say somewhat. Not without the will of all the gods who hold Olympus does this man come among the

Φαιήκεσσ' ὅδ' ἀνὴρ ἐπιμίσγεται ἀντιθέοισιν
πρόσθεν μὲν γάρ δή μοι ἀεικέλιος δεδαΐσται,
νῦν δὲ θεοῖσιν ἔοικε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν.
εἰ γάρ ἐμοὶ τοιόσδε πόσις κεκλήμενος εἴη
ἐνθάδε ναιετάων, καὶ οἱ ἄδοι αὐτόθι μίμνειν. 245
ἀλλὰ δότ', ἀμφίπολοι, ξείνῳ βρώσιν τε πόσιν τε."
Ὣς ἔφαθ', αἱ δ' ἄρα τῇ μὲν ἐλίον ἠδ' ἐπίθοντο,
πὰρ δ' ἄρ' Ὀδυσῆϊ θέσαν βρῶσιν τε πόσιν τε,
ἣ τοι ὁ πίνε καὶ ἤσθε πολυτλὰς δῖος Ὀδυσσεὺς
ἀρπαλέως· δῆρον γὰρ ἐπήτυος ἦεν ἄπαστος. 250
Αὐτὰρ Ναυσικάα λευκώλενος ἄλλ' ἐνόησεν
εἵματ' ἄρα πτύξασα τίθει καλῇ ἐν ἀπήνῃ,
ζεῦξεν δ' ἡμιόνους κρατερωνύχας, ἐν δ' ἔβη αὐτή,
ἐπὶ δ' Ὀδυσῆα, ἔπος τ' ἔφατ' ἔκ τ' ὀνομάζεν·
"Ὄρσεο δὴ νῦν, ξεῖνε, πόλινδ' ἴμεν ὄφρα σε πέμψω
πατρὸς ἐμοῦ πρὸς δῶμα δαΐφρονος, ἔνθα σε φημὶ 255
παντῶν Φαιήκων εὐδηείμεν ὅσσοι ἄριστοι.
ἀλλὰ μάλ' ὧδ' ἔρδειν, ὅσσόν τοι καὶ μοι ὀΐω
ὄφρ' ἂν μὲν κ' ἀγρούς τε καὶ ἔργ' ἀνθρώπων,
τόφρα σὺν ἀμφιπόλοισι μετ' ἡμιόνοισι καὶ ἁμαξαν 260
καρπαλίμως ἐρχοίμεθα· ἐγὼ δ' ὁδὸν ἡγεμονεύσω.
αὐτὰρ ἐπὴν πόλιος ἐπιβείομεν, ἣν περί πυργος
ὑψηλός, καλὸς δὲ λιμὴν ἑκατέρωθε πόληος,
λεπτὴ δ' εἰσίθμη· νῆες δ' ὁδὸν ἀμφιέλισσαι
εἴρυται· πᾶσιν γὰρ ἐπιστόνιον ἔστιν ἑκάστῳ. 265
ἔνθα δὲ τέ οἱ ἀγορὴ καλὸν Ποσειδήϊον ἀμφίς,
ῥωγαλέοις λάεσσι κατωρυχεσσ' ἀραρυῖα.
ἔνθα δὲ νηῶν ἔργα μελαινάων ἀλεγύνει,

god like Phaeacians. Before he seemed to me unroutable, but now he is like the gods, who hold broad heaven. Would that a man such as he might be called my husband, dwelling here, and that it might please him here to remain. But come, my maidens, give to the stranger food and drink.

So she spoke, and they readily hearkened and obeyed, and set before Odysseus food and drink. Then verily did the much enduring godlike Odysseus drink and eat, ravenously, for long had he been without taste of food.

But the white-armed Nausicaa took other counsel. She folded the raiment and put it in the fair waggon, and yoked the stout-hoofed mules and mounted the car herself. Then she hailed Odysseus, and spoke and addressed him: "Rouse thee now, stranger, to go to the city, that I may escort thee to the house of my wise father, where I ween thou shalt come to know all the nobles of the Phaeacians. They do thus, and, methinks, thou dost not lack understanding, so long as we are passing through the country and the tilled fields of men go thou quickly with the handmaids behind the mules and the waggon, and I will lead the way. But when we are about to enter the city, around which runs a lofty wall, a fair harbour lies on either side of the city and the entrance is narrow, and curved ships are drawn up along the road, for they all have stations for their ships, each man one for himself. There too is their place of assembly about the fair temple of Poseidon, fitted with huge stones set deep in the earth. Here the men are busied

[1] Lit. "drawn thither," or, according to others, "quarried," of uncertain.

πείσματα καὶ σπεῖρα, καὶ ἀποξυνουσιν ἐρετμά,
οὐ γὰρ Φαιήκεσσι μέλει βίος οὐδὲ φαρέτρη,
ἀλλ' ἱστοὶ καὶ ἐρετμὰ νεῶν καὶ νῆες ἔασαι,
ἧσιν ἀγαλλόμενοι πολιὴν περόωσι θάλασσαν,
τῶν ἀλέεινε φῆμιν ἐπέγκεα, μή τις ὀπίσσω
μεμψιν· μάλα δ' εἰσὶν ὑπερφίαλοι κατὰ δῆμον
καὶ κέ τις ὧδ' εἴπῃσι κακώτερος ἀντιβολήσας·
Τίς δ' ὅδε Ναυσικάᾳ ἕπεται καλός τε μέγας τε
ξεῖνος, ποῦ δέ μιν εὗρε; πόσιν νύ οἱ ἔσσεται αὐτῇ.
ἤ τινά που πλαγχθεῖσα κομίσσατο ἧς ἀπὸ νηὸς
ἀνδρῶν τηλεδαπῶν, ἐπεὶ οὔ τινες ἐγγύθεν εἰσιν·
ἤ τις οἱ εὐξαμένῃ πολυάρητος θεὸς ἦλθεν
οὐρανόθεν καταβάς, ἕξει δέ μιν ἤματα πάντα.
βέλτερον, εἰ καὐτή περ ἐποιχομένη πόσιν εὗρεν
ἄλλοθεν· ἦ γὰρ τούσδε γ' ἀτιμάζει κατὰ δῆμον
Φαιήκας, τοί μιν μνώονται πολλοί τε καὶ ἐσθλοί.
ὧς ἐρέουσιν, ἐμοὶ δέ κ' ἐπαιδόσσειε τεῦτα γένοιτο.
καὶ δ' ἄλλην νεμεσῶ, ἥ τις τοιαῦτά γε ῥέζοι,
ἥ τ' ἄκητι φίλων πατρὸς καὶ μητρὸς ἐόντων,
ἀνδράσι μίσγηται, πρὶν γ' ἐμφανὲς γάμον ἐλθεῖν.
ξεῖνε, σὺ δ' ὦκ' [1] ἐμεῖο ξυνίεις ἔπος, ὄφρα τάχιστα
πομπῆς καὶ νόστοιο τύχῃς παρὰ πατρὸς ἐμοῖο.
δῆεις ἄγλαον ἄλσος Ἀθήνης ἀγχὶ κελεοῦθον
εἰγείρων· ἐν δὲ κρήνη ναίει, ἀμφὶ δὲ λειμών·
ἔνθα δὲ πατρὸς ἐμοῦ τέμενος τεθαλυῖά τ' ἀλωή,
τόσσον ἀπὸ πτόλιος, ὅσσον τε γέγωνε βοήσας.
ἔνθα καθιζόμενος μείναι χρόνον, εἰς ὅ κεν ἡμεῖς

[1] δ' ἀ' Aristarchus δ' MSS.

with the tackle of their black ships, with oars and sails and here they shape the trim oar-blades. For the Phaeacians care not for bow or quiver but for masts and oars of ships and for the shapely ships, rejoicing in which they roam over the grey sea. It is their ungentle speech that I shun lest hereafter some man should taunt me, for indeed there are insolent folk in the land and thus might some baser fellow say, should he meet me: 'Who is this that follows Nausicaa, a comely man and tall? Where did she find him? He will doubtless be a husband for her. Haply she has brought from his wandering some wanderer of a folk that dwell afar. For none are near us—no, some god, long prayed for, has come down from heaven in answer to her prayers, and she will have him as her husband all her days. Better so, even if she has herself gone forth and found a husband from another people, for of a truth she scorns the Phaeacians here in the land, where she has wooers many and noble.' So will they say, and this would become a reproach to me. Yea, I would myself blame another maiden who should do such things and in despite of her dear father and mother, while yet they live, should consort with men before the day of open marriage. Nay, stranger, do thou quickly hearken to my words, that thou mayest speedily win from my father an escort and a return to my land. There will find a goodly grove of Athene hard by the road, a grove of poplar trees. In it a spring welling up and round about it a meadow. There is my father's park and fruitful vineyard, as far from the city as a man's voice carries when he shouts. Sit thou down there and wait for a time, until we come to the city and

[illegible]

[illegible]

[illegible]

reach the house of my father. But when thou
[illegible] that we have reached the house then do
thou go to the city of the Phaeacians and ask for
the house of my father, great-hearted Alcinous.
Easily may it be known, and a child could guide
thee, a mere babe, for the houses of the Phaeacians are
as wide apart as is the palace of the
lord Alcinous. But when the house and the court
[illegible] thee, pass quickly through the great ha
[illegible] thou comest to my mother who sits at the hearth
in the light of the fire spinning the purple yarn a
wonder to behold, leaning against a pillar and her
handmaids sit behind her. There too is leaning against
the same pillar my seat like unto that of my father,
wherein he sits and quaffs his wine like unto an
immortal. Hence pass thou by and cast thy hands
around my mother's knees that thou mayest quickly
see with rejoicing the day of thy return, though
thou art coming from never so far. If in her sight
thou dost win favour then there is hope that thou
mayest see thy friends and return to thy well-roofed house
and native native land.

So saying she went to the mules with the shining
[illegible] and they quickly left the stream of the river.
Well did they trot, well did they put their ambling
feet, and she drove with care that the maidens and
the goodly raiment might follow on foot, and with judgment
did she ply the lash. Then the sun set, and they
came to the glorious grove sacred to Athene. There
Odysseus sat him down, and straightway prayed to
the daughter of great Zeus: "Hear me, child of aegis-
bearing Zeus, unwearied one. Hearken now to my
prayer, since aforetime thou didst not hearken when

[1] The word [illegible] is doubtfully connected with [illegible],
but the meaning seems not to make too specific.

ῥαιομένου, ὅτε μ' ἔρραισε κλυτὸς ἐννοσίγαιος,
δός μ' ἐς Φαίηκας φίλον ἐλθεῖν ἠδ' ἐλεεινόν."
Ὣς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη,
αὐτῷ δ' οὔ πω φαίνετ' ἐναντίη· αἴδετο γάρ ῥα
πατροκασίγνητον· ὁ δ' ἐπιζαφελῶς μενέαινεν 330
ἀντιθέῳ Ὀδυσῆι πάρος ἣν γαῖαν ἱκέσθαι.

I was smitten, what time the glorious Earth-shaker smote me. Grant that I may come to the Phaeacians as one to be welcomed and to be pitied."

So he spoke in prayer, and Pallas Athene heard him; but she did not yet appear to him face to face, for she feared her father's brother, but he furiously raged against godlike Odysseus, until at length he reached his own land.

Η

Ὣς ὁ μὲν ἔνθ' ἡράτο πολύτλας δῖος Ὀδυσσεύς,
κούρην δὲ πρὸς ἄστυ φέρεν μένος ἡμιόνοιιν.
ἡ δ' ὅτε δὴ οὗ πατρὸς ἀγακλυτὰ δώματ' ἵκανε,
στῆσεν ἄρ' ἐν προθύροισι, κασίγνητοι δέ μιν ἀμφὶς
ἵσταντ' ἀθανάτοις ἐναλίγκιοι, οἵ β' ὑπ' ἀπήνης 5
ἡμιόνους ἕλυον ἐσθῆτά τε ἔσφερον εἴσω.
αὐτὴ δ' ἐς θάλαμον ἔον ἤιε· δαῖε δέ οἱ πῦρ
γρῆυς Ἀπειραίη, θαλαμηπόλος Εὐρυμέδουσα,
τήν ποτ' Ἀπείρηθεν νέες ἤγαγον ἀμφιέλισσαι·
Ἀλκινόῳ δ' αὐτὴν γέρας ἔξελον, οὕνεκα πᾶσιν 10
Φαιήκεσσιν ἄνασσε, θεοῦ δ' ὡς δῆμος ἄκουεν·
ἡ τρεφε Ναυσικάαν λευκώλενον ἐν μεγάροισιν,
ἥ οἱ πῦρ ἀνέκαιε καὶ εἴσω δόρπον ἐκόσμει.
Καὶ τότ' Ὀδυσσεὺς ὦρτο πόλινδ' ἴμεν· ἀμφὶ δ' Ἀθήνη
πολλὴν ἠέρα χεῦε φίλα φρονέουσ' Ὀδυσῆι, 15
μή τις Φαιήκων μεγαθύμων ἀντιβολήσας
κερτομέοι τ' ἐπέεσσι καὶ ἐξερέοιθ' ὅτις εἴη.
ἀλλ' ὅτε δὴ ἄρ' ἔμελλε πόλιν δύσεσθαι ἐρατεινήν,
ἔνθα οἱ ἀντεβόλησε θεά, γλαυκῶπις Ἀθήνη,
παρθενικῇ εἰκυῖα νεήνιδι, κάλπιν ἐχούσῃ. 20
στῆ δὲ πρόσθ' αὐτοῦ, ὁ δ' ἀνείρετο δῖος Ὀδυσσεύς·

BOOK VII

So he prayed there, the much-enduring goodly Odysseus, while the two strong mules bore the maiden to the city. But when she had come to the glorious palace of her father, she halted the mules at the outer gate, and her brothers thronged about her, men like the immortals, and loosed the mules from the waggon, and bore the raiment within, and she herself went to her chamber. There a fire was kindled for her by her waiting woman, Eurymedusa, an aged dame from Apeiré. Long ago the curved ships had brought her from Apeiré, and men had chosen her from the spoil as a gift of honour for Alcinous, for that he was king over all the Phaeacians, and the people hearkened to him as to a god. She it was who had reared the white-armed Nausicaa in the palace, and she it was who kindled the fire for her, and made ready her supper in the chamber.

Then Odysseus roused himself to go to the city, and Athene, with kindly purpose, cast about him a thick mist, that no one of the great-hearted Phaeacians, meeting him, should speak mockingly to him, and ask him who he was. But when he was about to enter the lovely city, then the goddess, flashing-eyed Athene, met him in the guise of a young maiden carrying a pitcher and she stood before him, and goodly Odysseus questioned her, saying:

"Ὦ τέκος, οὐκ ἄν μοι δόμον ἄνερος ἠγήσαιο
Ἀλκινόου, ὃς τοῖόδε μετ' ἀνθρώποισι ἄνασσεις;
καὶ γὰρ ἐγὼ ξεῖνος τηλαπείριος ἐνθάδ' ἱκάνω
τηλόθεν ἐξ ἀπίης γαίης· τῷ οὔ τινα οἶδα
ἀνθρώπων, οἳ τήνδε πόλιν καὶ γαῖαν ἔχουσιν."[1]
Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
"Τοιγάρ ἔγω τοι, ξεῖνε πάτερ, δόμον, ὃν με κελεύεις,
δείξω, ἐπεὶ μοι πατρὸς ἀμύμονος ἐγγύθι κεῖται.
ἀλλ' ἴθι σιγῇ τοῖον, ἐγὼ δ' ὁδὸν ἡγεμονεύσω,
μηδέ τιν' ἀνθρώπων προτιόσσεο μηδ' ἐρέεινε.
οὐ γὰρ ξείνους οἵδε μάλ' ἀνθρώπους ἀνέχονται,
οὐδ' ἀγαπάζομενοι φιλέουσ' ὃς κ' ἄλλοθεν ἔλθῃ.
νηυσὶ θοῇσιν τοί γε πεποιθότες ἠκείῃσι
λαῖτμα μέγ' ἐπήρωσαν, ἐπεὶ σφίσι δῶκε ἐνοσίχθων·
τῶν νέες ἠκείαι ὡς εἰ πτερὸν ἠὲ νόημα."
Ὣς ἄρα φωνήσασ' ἡγήσατο Παλλὰς Ἀθήνη
καρπαλίμως· ὁ δ' ἕπετο μετ' ἴχνια βαῖνε θεοῖο.
τὸν δ' ἄρα Φαίηκες ναυσικλυτοὶ οὐκ ἐνόησαν
ἐρχομένου κατὰ ἄστυ διὰ σφέας· οὐ γὰρ Ἀθήνη
εἴα ἐυπλόκαμος, δεινὴ θεός, ἣ ῥά οἱ ἀχλὺν
θεσπεσίην κατέχευε φίλα φρονέουσ' ἐνὶ θυμῷ.
θαυμάζον δ' Ὀδυσεῦς λιμένας καὶ νῆας ἐισας
αὐτῶν θ' ἡρώων ἀγορὰς καὶ τείχεα μακρὰ
ὑψηλά, σκολόπεσσιν ἀρηρότα, θαῦμα ἰδέσθαι.
ἀλλ' ὅτε δὴ βασιλῆος ἀγακλυτὰ δώματ' ἵκοντο,
τοῖσι δὲ μυθεῖσθαι ἦρχε θεὰ γλαυκῶπις Ἀθήνη·
"Οὗτος δή τοι, ξεῖνε πάτερ, δόμος, ὃν με κελεύεις

[1] γαῖαν ἔχουσιν : ἔργα νέμονται.

"My child, couldst thou not guide me to the house of him they call Alcinous, who is lord among the people here? For I am come hither a stranger sore tried from afar, from a distant country, wherefore I know no one of the people who possess this city and land."

Then the goddess, flashing-eyed Athene answered him: "I will show you, Sir stranger, I will show thee the place as thou dost bid me, for it lies hard by the house of my own noble father. Go you quietly and I will lead the way. But turn not thine eyes upon any man nor question any, for the men here endure not strangers long, nor do they give kindly welcome to him who comes from another land. They, indeed, trusting in the speed of their swift ships, cross over the great gulf of the sea, for thus the Earth-shaker has granted them, and their ships are swift as a bird on the wing or as a thought."

So speaking, Pallas Athene led the way quickly, and he followed in the footsteps of the goddess. And as he went through the city in the midst of them, the Phaeacians, famed for their ships, took no heed of him, for fair-treased Athene, the dread goddess, would not suffer it, but shed about him a wondrous mist, for her heart was kind toward him. And Odysseus marvelled at the harbours and the stately ships, at the meeting places where the heroes themselves gathered, and the walls, long and high and crowned with palisades, a wonder to behold. But when they had come to the glorious palace of the king, the goddess, flashing-eyed Athene was the first to speak, saying:

"Here, Sir stranger, is the house which thou

πεπαλάσθαι· δοιὼ δὲ διοτρεφέες βασιλῆες
δεύτεροι ἐμπεσέτην· αὐτὰρ ὁ δεύτερος ἔπλετο θυμῷ 60
τοῖσι· θεσπεσίους γὰρ ἀνὴρ ἐν πάντεσσι δαίμων
ἔστησεν τελέθει, οἱ καὶ πάλαι ἄλλοθι ἔλθοι
δεύτατοι μὲν πρώτοι ἀριστεύοντες ἐν ἀγῶνι·
Ἄρκτῳ δ' αὖ τοὶ ἔστον ἐπώνυμοι, ἐκ δὲ τοκῆος
τοῦ αὐτοῦ οἱ μὲν τοῖο Ἀλκινόου βασιλῆος 65
Ναυσιθόου μὲν πρώτα Ποσειδάων ἐνοσίχθων
γείνατο καὶ Περίβοιαν, γυναῖκα οἱ ἠΐα πρώτη,
ἐκλεκτὴν θυγατέρα μεγαλήτορος Ἐυρυμέδοντος,
ἣ τοῦ ἐνὶ μεγάροισι λιπεσπερέος βασιλῆος
ἀλλ' ὁ μὲν οἶκόνδε λαὸν ἀνάσσεσκεν, ἀλόχου δ' αἶνον 70
τὴ δὲ Ποσειδάων ἐμίγη καὶ ἐγείνατο παῖδα
Ναυσίθοον μεγάθυμον, ὃς ἐν Φαίηξιν ἄνασσε·
Ναυσίθοος δ' ἔγεινε Ῥεξήνορά τ' Ἀλκινόοιό τε
τὼ μὲν ἄνευθε κόρω ἑκάτου βέλος ἀργυροτόξου Ἀπόλλων
πτώσας ἐν μεγάροις, μιὴν οἴην παῖδα λιπόντε 75
Ἀρήτην· τὴν δ' Ἀλκινόοιο πόσις' ἔχεν ἔν τε μέγαρον καὶ μιν ἔτισ', ὡς οὔ τις ἐπὶ χθόνι τόσσον ἄλλη,
ὅσσαι νῦν γε γυναῖκες ἐπ' ἀνέρασι οἶκον ἔχουσιν,
ὡς καὶ νῦν περὶ κῆρι τετίμηται τε καὶ ἔστιν
ἠδὲ τεοὶ παῖδες μιν ἐν τ' αὐτοῦ Ἀλκινόοιο 80
καὶ λαὸς, οἵ μιν μὰ θεὸν ὡς πανδέρκεσσιν
δείδεχατο μύθοισιν, ὅτε στείχοιο κατὰ δῆμον
οὐ μὲν γὰρ τί νόον γε καὶ αὐτὴ δίεται ἀθανάτοισι
ξεῖνόν τ' ἠὲ φόνοιο καὶ ἀτίσσασθαι τοκῆος
εἰ δὲ τοι αὐτή γε φίλα φρονέοι· δὴ θυμὸς 85
ἔλπεται τοὺς ἔνδον φίλους τ' ἔμεν καὶ ἱκέσθαι
οἶκον ἐς ἐκφάνσιν καὶ ἔτι δὴ πατρίδα γαῖαν."

[1] βείν': δείν(ν)ε'.

[illegible] let me show to thee and thou will find the [illegible] of Zeus feasting at the banquet. Do [illegible] and yet [illegible] heart fear nothing, for a [illegible] man is better in all things though he be a stranger from another land. The queen must then [illegible] in the palace. Arete is the name by which she is called, and she is sprung from the same [illegible] as we. Nausithoos at the first was born from the earth-shaker Poseidon and Peribœa, the loveliest of women, youngest daughter of great hearted Eurymedon, who once was king over the insolent giants. But he brought destruction on his foolish people and was himself destroyed. But with Peribœa lay Poseidon and begot a son, great hearted Nausithoos, who ruled over the Phaeacians, and Nausithoos begot Rhexenor and Alcinoos. Rhexenor, when as yet he had no male issue, of the silver bow smote in his hall a bridegroom though he was, and he left only one daughter, Arete. Her Alcinoos made his wife and honoured her as no other woman on earth is honoured of all those who in these days direct their households in accordance to their husbands; so honoured is she honoured and has ever been by her children and by Alcinoos himself and by the people who look upon her as upon a goddess and greet her as she goes through the city. For she of herself is no wise lacking in good understanding, and for the women to whom she has good will she makes an end of strife even among their husbands. If in her sight thou dost win favour then there is hope that thou wilt see thy friends and return to thy high roofed house and unto thy native land."

Or, reading *ἐν*, "within the quarrels of those to whom she has good will, even though they be men."

[illegible]

[illegible]

[illegible]

So saying, flashing-eyed Athene departed over the barren sea, and left lovely Scheria. She came to Marathon and broad-wayed Athens, and entered the well-built house of Erechtheus.[1] but Odysseus went to the glorious palace of Alkinoos. There he stood and his heart pondered much before he reached the threshold of bronze, for there was a gleam as of sun or moon over the high-roofed house of great-hearted Alkinoos. Of bronze were the walls that stretched this way and that from the threshold to the innermost chamber, and around was a cornice of cyanus.[1] Golden were the doors that shut in the well-built house, and doorposts of silver were set in a threshold of bronze. Of silver was the lintel above, and of gold the handle. On either side of the door there stood gold and silver dogs, which Hephaestus had fashioned with cunning skill to guard the palace of great-hearted Alkinoos, immortal were they and ageless all their days.[1] Within, seats were hard along the wall on either hand from the threshold to the innermost chamber, and on them were thrown robes of soft fabric, cunning work woven, the handiwork of women. On these the leaders of the Phaeacians were wont to sit drinking and eating, for they had unfailing store. And golden youths stood on well-built pedestals, holding lighted torches in their hands to give light at night to the banqueters in the hall. And fifty slave-women he had in the house, of whom some grind the yellow grain on the stone, and others weave web, or, as they sit, twirl

[1] The dogs, though wrought of gold and silver, are imagined as alive. The Phaeacians dwell in fairy land.

ἤματα, οἶά τε φύλλα μακέδν τε αἰνήρασιν
καρπωσόμενα δ' αὖτ' ἀπολείβεται ὄμβρος ἀλείων
δεῦσεν Φαιήκων περὶ πάντων ἔρματα δίδυμα
νῆα θοὴν ἐς πόντον ἐλαυνέμεν, ἐς δὲ γυναῖκας
ἱστὸν τεκτήνασθαι· περὶ γὰρ φρένας ἔμβαλεν Ἀθήνη
ἔργα τ' ἐπιστάσθαι περικάλλεα καὶ φρένας ἐσθλάς
ἐκτοσθεν δ' αὐλῆς μέγας ὄρχατος ἐγγὺς ἐόντος
τετράγυος· περὶ δ' ἕρκος ἐλήλαται ἀμφοτέρωθεν.
ἔνθα δὲ συκέαι μακραὶ πεφυκυῖαι τηλεθόωσαι,
ἐγγύθεν καὶ μάλα καὶ μηλέαι ἀγλαόκαρποι
συκέαι τε γλυκεραὶ καὶ ἐλαῖαι τηλεθόωσαι.
τῶν οὔ ποτε καρπὸς ἀπόλλυται οὐδ' ἀπολείπει
χειμῶνός τε θέρεός τε, ἐκατονταετὲς· ἀλλὰ μάλ' αἰεὶ
Ζεφύριος πνείων τὰ μὲν φύει, ἄλλα δὲ πέσσει.
ἐγγὺς ἐπ' ἐγγὺς γηράσκει, μήλον δ' ἐπὶ μήλῳ,
αὐτὰρ ἐπὶ σταφυλῇ σταφυλὴ· σῦκον δ' ἐπὶ σύκῳ.
ἔνθα δὲ οἱ πολύκαρπος ἀλωὴ ἐρρίζωται,
τῆς ἑτέρου μὲν θεῖλον ἐπ' αἴθρῃ χωρὸς ἐπ' ἄκρῳ
τέρσεται ἠέλιῳ, ἑτέρας δ' ἄρα τε τρυγόωσιν,
ἄλλας δὲ πατοῦσιν· πάροιθε δέ τ' ὄμφακες εἰσὶν
ἄνθος ἀφιεῖσαι, ἑτέρας δ' ὑπόπερραίζουσιν
ἔνθα δὲ κοσμῆται πρασιαὶ πᾶσαι νεαραὶ ἐν ἔχουσι
παντοίαι πεφυυῖαι, ἀήσπετον γανόωσαι·
ἐν δὲ δύο κρῆναι ἡ μὲν τ' ἀνὰ κῆπον ἅπαντα
σκίδναται, ἡ δ' ἑτέρωθεν ὑπ' αὐλῆς οὐδὸν ἵησι
πρὸς δόμον ὑψηλόν, ὅθεν ὑδρεύοντο πολῖται.
τοῖ' ἄρ' ἐν Ἀλκινόοιο θεοὶ δόσαν ἀγλαὰ δῶρα.

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[a] Such words referring to their position are rare.

[b] The metaphor is primitive; to the one of a vessel is given a

the warp, as are the leaves[1] of a tall poplar tree; and from the close-woven linen the soft olive oil drips down.[1] For as the Phaeacian men are skilled above all others in speeding a swift ship upon the sea, so are the women cunning workers at the loom, for Athene has given to them above all others skill in fair handiwork, and an understanding heart. But without the courtyard, hard by the door, is a great orchard of four acres,[2] and a hedge runs about it on either side. Therein grow trees, tall and luxuriant, pears and pomegranates and apple-trees with their bright fruit, and sweet figs, and luxuriant olives. Of these the fruit perishes not nor fails in winter or in summer, but lasts throughout the year; and ever does the west wind, as it blows, quicken to life some fruits, and ripen others; pear upon pear waxes ripe, apple upon apple, cluster upon cluster, and fig upon fig. There, too, is his fruitful vineyard planted, one part of which, a warm spot on level ground, is being dried in the sun, while other grapes men are gathering, and others, too, they are treading; but in front are unripe grapes that are shedding the blossom, and others that are turning purple. There again, by the last row of the vines, grow trim garden beds of every sort, blooming the year through, and therein are two springs, one of which sends its water throughout all the garden, while the other, over against it, flows beneath the threshold of the court toward the high house; from this the townsfolk drew their water. Such were the glorious gifts of the gods in the palace of Alcinous.

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goes to the loom. Others assume the meaning to be that the cloth is so closely woven that [illegible] through it.

[2] The word seems to mean a stretch of four days' ("mornings'") ploughing.

Ἔνθα σταὶς θηεῖτο πολύτλας δῖος Ὀδυσσεύς,
αὐτὰρ ἐπεὶ δὴ πάντα ἐῷ θηήσατο θυμῷ,
καρπαλίμως ὑπὲρ οὐδὸν ἐβήσετο δωματος εἴσω. 135
εὗρε δὲ Φαιήκων ἡγητορας ἠδὲ μέδοντας
σπένδοντας δεπάεσσιν ἐυσκόπῳ ἀργειφόντῃ,
ᾧ πυμάτῳ σπενδέσκον, ὅτε μνησαίατο κοίτου.
αὐτὰρ ὁ βῆ διὰ δῶμα πολύτλας δῖος Ὀδυσσευς
πολλὴν ἠερ' ἔχων, ἣν οἱ περίχευεν Ἀθηνη, 140
ὄφρ' ἵκετ' Ἀρήτην τε καὶ Ἀλκινοον βασιλῆα.
ἀμφὶ δ' ἄρ' Ἀρήτης βάλε γούνασι χεῖρας Ὀδυσσεύς,
καὶ τότε δή ῥ' αὐτοῖο πάλιν χύτο θεσφατος ἀηρ.
οἱ δ' ἄνεῳ ἐγένοντο, δόμον κάτα φῶτα ἰδοντες
θαύμαζον δ' ὁρόωντες. ὁ δὲ λιτάνευεν Ὀδυσσευς 145
"Ἀρήτη, θυγατερ Ῥηξηνορος ἀντιθεοιο,
σόν τε ποσιν σά τε γούναθ' ἱκάνω πολλὰ μογήσας
τοὐσδε τε δαιτυμόνας· τοῖσιν θεοὶ ὄλβια δοῖεν
ζωέμεναι, καὶ παισὶν ἐπιτρεψειεν ἕκαστος
κτήματ' ἐνὶ μεγαροισι γέρας θ' ὅ τι δῆμος ἔδωκεν 150
αὐτὰρ ἐμοὶ πομπην ὀτρυνετε πατριδ' ἱκέσθαι
θάσσον, ἐπεὶ δὴ δηθὰ φίλων ἄπο πήματα πάσχω."
Ὣς εἰπων κατ' ἄρ' ἕζετ' ἐπ' ἰσχαρῃ ἐν κονίῃσιν
πὰρ πυρί· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
ὀψὲ δὲ δὴ μετέειπε γέρων ἥρως Ἐχένηος, 155
ὃς δὴ Φαιήκων ἀνδρῶν προγενέστερος ἦεν
καὶ μύθοισι κεκασται, παλαιά τε πολλά τε εἰδώς·
ὅ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν
"Ἀλκινοε, οὐ μέν τοι τόδε κάλλιον, οὐδε ἔοικε,

There the much enduring goodly Odysseus stood and gazed. But when he had marvelled in his heart at all things, he passed quickly over the threshold into the house. There he found the leaders and counsellors of the Phaeacians pouring libations from their cups to the keen-sighted Argeiphontes, to whom they were wont to pour the wine last of all, when they were minded to go to their rest. But the much enduring goodly Odysseus went through the hall wrapped in the thick mist which Athene had shed about him, till he came to Areta and to Alkinous the king. About the knees of Areta Odysseus cast his hands, and straightway the wondrous mist melted from him, and a hush fell upon all that were in the room at sight of the man, and they marvelled as they looked upon him. But Odysseus made his prayer

"Areta, daughter of godlike Rhexenor, to thy husband and to thy knees am I come after many toils,—aye and to these banqueters, to whom may the gods grant happiness in life, and may each of them hand down to his children the wealth in his halls, and the dues of honour which the people have given him. But for me do ye speed my sending, that I may come to my native land, and that quickly, for long time have I been suffering woes far from my friends."

So saying he sat down on the hearth in the ashes by the fire, and they were all hushed in silence. But at length there spoke among them the old lord Echeneos who was an elder among the Phaeacians, well skilled in speech, and understanding all the wisdom of old. He with good intent addressed the assembly, and said: "Alkinoos, lo, this is not the

ξεῖνον μὲν χαίρειν ἤσθαι ἐπ' ἐσχάρῃ ἐν κονίῃσιν, 160
οἶδε δὲ σὸν μῦθον ποτιδέγμενοι ἰσχανόωνται.
ἀλλ' ἄγε δὴ ξεῖνον μὲν ἐπὶ θρόνου ἀργυροήλου
εἷσον ἀναστήσας, σὺ δὲ κηρύκεσσι κέλευσον
οἶνον ἐπικρῆσαι, ἵνα καὶ Διὶ τερπικεραύνῳ
σπείσομεν, ὃς θ' ἱκέτῃσιν ἅμ' αἰδοίοισιν ὀπηδεῖ· 165
δόρπον δὲ ξείνῳ ταμίη δότω ἔνδον ἐόντων."

Αὐτὰρ ἐπεὶ τό γ' ἄκουσ' ἱερὸν μένος Ἀλκινόοιο,
χειρὸς ἑλὼν Ὀδυσῆα δαίφρονα ποικιλομήτην
ὦρσεν ἀπ' ἰσχαρόφιν καὶ ἐπὶ θρόνου εἷσε φαεινοῦ,
υἱὸν ἀναστήσας ἀγαπήνορα Λαοδάμαντα, 170
ὃς οἱ πλησίον ἷζε, μάλιστα δέ μιν φιλέεσκεν.
χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
καλῇ χρυσείῃ ὑπὲρ ἀργυρέοιο λεβήτος,
νιψάσθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
σῖτον δ' αἰδοίη ταμίη παρίθηκε φέρουσα, 175
εἴδατα πολλ' ἐπιθεῖσα, χαριζομένη παρεόντων.
αὐτὰρ ὁ πίνε καὶ ἦσθε πολύτλας δῖος Ὀδυσσεύς.
καὶ τότε κήρυκα προσέφη μένος Ἀλκινόοιο·

"Ποντόνοε, κρητῆρα κερασσάμενος μέθυ νεῖμον
πᾶσιν ἀνὰ μέγαρον, ἵνα καὶ Διὶ τερπικεραύνῳ 180
σπείσομεν, ὃς θ' ἱκέτῃσιν ἅμ' αἰδοίοισιν ὀπηδεῖ."

Ὣς φάτο, Ποντόνοος δὲ μελιφρονα οἶνον ἐκίρνα,
νώμησεν δ' ἄρα πᾶσιν ἐναρξάμενος δεπάεσσιν.
αὐτὰρ ἐπεὶ σπείσάν τ' ἔπιον θ', ὅσον ἤθελε θυμός,
τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπε· 185

better way, nor is it seemly that a stranger should sit upon the ground or the hearth in the ashes, but these others hold back waiting for thy word. Come, make the stranger to arise, and set him upon a silver studded chair and bid the heralds mix wine, that we may pour libations also to Zeus who loves the thunderbolt, for he ever attends upon reverend suppliants. And let the housewife give supper to the stranger of the store that is in the house.

When the strong and mighty Alcinous heard this, he took by the hand Odysseus, the wise and crafty-minded, and raised him from the hearth, and set him upon a bright chair from which he bade his son, the valiant Laodamas to rise, for he sat next to him, and was his best beloved. Then a handmaid brought water for the hands in a fair pitcher of gold, and poured it over a silver basin, for him to wash, and beside him drew up a polished table. And the grave housewife brought and set before him bread and therewith dainties in abundance giving freely of her store. So the much enduring godly Odysseus drank and ate, and then the mighty Alcinous spoke to the herald and said:

"Pontonous, mix the bowl, and serve wine to all in the hall, that we may pour libations also to Zeus, who hurls the thunderbolt, for he ever attends upon reverend suppliants."

He spoke, and Pontonous mixed the honey-hearted wine, and served out to all, pouring first drops for libation into the cups. But when they had poured libations, and had drunk to their heart's content, Alcinous addressed the assembly, and spoke among them:

[1] The word is commonly rendered "vacant."

[illegible]

[illegible]

[illegible]

"Hearken to me, princes and counsellors of the Phaeacians, that I may say what the heart in my breast bids me. Now let us remove from the feast, go each of us to his home to rest. By then the morning we will call more of the elders together and will entertain the stranger in our halls and offer goodly victims to the gods. After that we will take thought anew of his sending, that without toil or pain this stranger may under our sending come to his native land, and with rejoicing, though he came from never so far. Nor shall he meanwhile suffer any evil or harm with his feet upon his own land, but thereafter he shall suffer whatsoever Fate and the dread Spinners spun with their thread for him at his birth, which is another birth for him. But if he is one of the immortals sprung down from Heaven, then is this some new thing which the gods are planning, for ever heretofore have they been wont to appear to us in manifest form when we sacrifice to them glorious hecatombs, and they feast among us, sitting even where we sit. Aye, and if one of us as a lone wayfarer meets them, they use no concealment, for we are of near kin to them, as are the Cyclopes and the wild tribes of the Giants."

Then Alcinous of many wiles answered him and said: "Alcinous, far from thee be that thought! For I am not like the immortals who hold broad heaven, either in stature or in form, but like mortal men. Whomsoever we know among men who bear greatest burden of woe, to them might I liken myself in my sufferings. Yea, and I could tell a yet longer tale of all the evils which I have endured by the will of the gods. But suffer me, suffer me now to eat, despite my grief, for there is nothing more

ἔπλετο, ἥ τ' ἐκέλευσεν ἑῷ μνήσασθαι ἀνάγκῃ
καὶ μάλα τειρομένου καὶ ἐνὶ φρεσὶ πένθος ἔχοντα,
ὡς καὶ ἐγὼ πένθος μὲν ἔχω φρεσίν, ἡ δὲ μάλ' αἰεὶ
ἐσθέμεναι κέλεται καὶ πινέμεν, ἐκ δέ με πάντων 220
λήθεται ὅσσ' ἔπαθον, καὶ ἐπιπλησθήμεναι ἀνώγει.
ὑμεῖς δ' ὀτρύνεσθαι ἅμ' ἠοῖ φαινομένῃφιν,
ὥς κ' ἐμὲ τὸν δύστηνον ἐμῆς ἐπιβήσετε πάτρης
καί περ πολλὰ παθόντα· ἰδόντα με καὶ λίποι αἰὼν
κτῆσιν ἐμὴν, δμῳάς τε καὶ ὑψερεφὲς μέγα δῶμα." 225
Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐπῃνέον ἠδ' ἐκέλευον
πεμπέμεναι τὸν ξεῖνον, ἐπεὶ κατὰ μοῖραν ἔειπεν
αὐτὰρ ἐπεὶ σπείσαν τ' ἔπιον θ' ὅσον ἤθελε θυμός,
οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,
αὐτὰρ ὁ ἐν μεγάρῳ ὑπελείπετο δῖος Ὀδυσσεύς, 230
παὶ δὲ οἱ Ἀρήτη τε καὶ Ἀλκίνοος θεοειδὴς
ἥσθην· ἀμφίπολοι δ' ἀπεκόσμεον ἔντεα δαιτός.
τοῖσιν δ' Ἀρήτη λευκώλενος ἤρχετο μύθων·
ἔγνω γὰρ φάρος τε χιτώνά τε εἵματ' ἰδοῦσα
καλά, τά ῥ' αὐτὴ τεῦξε σὺν ἀμφιπόλοισι γυναιξί· 235
καί μιν φωνήσασ' ἔπεα πτερόεντα προσηύδα·
"Ξεῖνε, τὸ μέν σε πρῶτον ἐγὼν εἰρήσομαι αὐτή·
τίς, πόθεν εἰς ἀνδρῶν, τίς τοι τάδε εἵματ' ἔδωκεν,
οὐ δὴ φῆς ἐπὶ πόντον ἀλώμενος ἐνθάδ' ἱκέσθαι;"
Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς
"Ἀργαλέον, βασίλεια, διηνεκέως ἀγορεῦσαι 241
κηδε', ἐπεί μοι πολλὰ δόσαν θεοὶ Οὐρανίωνες·
τοῦτο δέ τοι ἐρέω ἅ μ' ἀνείρεαι ἠδὲ μεταλλᾷς.

shameless than a hateful belly, which bids a man perforce take thought thereof, be he never so sore distressed and laden with grief at heart, even as I, too am laden with grief at heart, yet ever does my belly bid me eat and drink, and makes me forget all that I have suffered and commands me to eat my fill. But do ye make haste at break of day, that ye may set me, hapless one, on the soil of my native land, even after my many woes. Yea, let life leave me, when I have seen once more my possessions, my slaves, and my great high-roofed house."

So he spoke, and they all praised his words, and bade send the stranger on his way, since he had spoken fitting words. Then when they had poured libations, and had drunk to their heart's content, they went each man to his home, to take their rest, and godly Odysseus was left behind in the hall, and beside him sat Arete and godlike Alcinous, and the handmaids cleared away the dishes of the feast. Then white-armed Arete was the first to speak, for, as she saw it, she knew his fair raiment, the mantle and tunic, which she herself had wrought with her handmaids. And she spoke, and addressed him with winged words:

"Stranger, this question will I myself ask thee first. Who art thou among men, and from whence? Who gave thee this raiment? Dost thou not say that thou camest hither wandering over the sea?"

Then Odysseus of many wiles answered her, and said: "Hard were it, O queen, to tell to the end the tale of my woes, since full many have the heavenly gods given me. But this will I tell thee, of which thou dost ask and enquire. There is an

[illegible]

[illegible]

[illegible]

me Ogygia, which lies far off in the sea. Therein dwells the fair-tressed daughter of Atlas, goodly Calypso, a dread goddess, and with her no one either of gods or mortals hath aught to do; but me in my wretchedness did fate bring to her hearth alone, for *Zeus* had smitten my swift ship with his bright thunderbolt and had shattered it in the midst of the wine-dark sea. There all the rest of my trusty comrades perished, but I clasped in my arms the keel of my curved ship and was borne drifting for nine days, and on the tenth black night the gods brought me to the isle, Ogygia, where the fair-tressed Calypso dwells, a dread goddess. She took me to her home with a kind welcome, and gave me food, and said that she would make me immortal and ageless all my days; but she could never persuade the heart in my breast. There for seven years' space I remained continually and ever with my tears would I wet the immortal raiment which Calypso gave me. But when the eighth year came in circling course, then she roused me and made me go either because of some message from *Zeus* or because her own mind was turned. And she sent me on my way on a raft, stoutly bound, and gave me abundant store of bread and sweet wine, and clad me in immortal raiment, and sent forth a gentle wind and warm. So for seventeen days I sailed over the sea, and on the eighteenth appeared the shadowy mountains of your land, and my heart was glad, starved that I was, for verily I was yet to have fellowship with great woe, which Poseidon, the earth-shaker, sent upon me. For he stirred up the winds against me and stayed my course, and wondrously roused the sea.

εἶα ἐπὶ σχεδίης ἀδινὰ στενάχοντα φέρεσθαι.
τὴν μὲν ἔπειτα θύελλα διεσκέδασ'· αὐτὰρ ἐγώ γε 275
νηχόμενος τόδε λαῖτμα διέτμαγον, ὄφρα με γαίῃ
ὑμετέρῃ ἐπέλασσε φέρων ἄνεμός τε καὶ ὕδωρ.
ἔνθα κέ μ' ἐκβαίνοντα βιήσατο κῦμ' ἐπὶ χέρσου,
πέτρῃς πρὸς μεγάλῃσι βαλὼν καὶ ἀτερπέι χώρῳ·
ἀλλ' ἀναχασσάμενος νῖχον πάλιν, ἧος ἐπῆλθον 280
ἐς ποταμόν, τῇ δή μοι ἐεισατο χῶρος ἄριστος,
λεῖος πετράων, καὶ ἐπὶ σκέπας ἦν ἀνέμοιο.
ἐκ δ' ἔπεσον θυμηγερέων, ἐπὶ δ' ἀμβροσίη νὺξ
ἤλυθ'· ἐγὼ δ' ἀπάνευθε διεπρήσσεος ποταμοῖο
ἐκβὰς ἐν θαμνοῖσι κατέδραθον, ἀμφὶ δὲ φύλλα 285
ἠφυσάμην· ὕπνον δὲ θεὸς κατ' ἀπειρονα χεῦεν.
ἔνθα μὲν ἐν φύλλοισι φίλον τετιημένος ἦτορ
εὗδον παννύχιος καὶ ἐπ' ἠῶ καὶ μέσον ἦμαρ.
δείλετό[1] τ' ἠέλιος καί μοι γλυκὺς ὕπνος ἀνῆκεν.
ἀμφιπόλους δ' ἐπὶ θινὶ τεῆς ἐνόησα θυγατρὸς 290
παιζούσας, ἐν δ' αὐτὴ ἔην ἐικυῖα θεῇσι·
τὴν ἱκέτευσ'· ἡ δ' οὔ τε νοήματος ἤμβροτεν ἐσθλοῦ,
ὡς οὐκ ἂν ἔλποιο νεώτερον ἀντιάσαντα
ἐρξέμεν· αἰεὶ γάρ τε νεώτεροι ἀφραδέουσιν.
ἡ μοι σῖτον ἔδωκεν ἅλις ἠδ' αἴθοπα οἶνον 295
καὶ λοῦσ' ἐν ποταμῷ καί μοι τάδε εἵματ' ἔδωκε.
ταῦτά τοι ἀχνυμένος περ ἀληθείην κατέλεξα."
Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φωνήσέν τε·
"Ξεῖν', ἦ τοι μὲν τοῦτό γ' ἐναίσιμον οὐκ ἐνόησε

[1] δείλετο Aristarchus: δύετο.

me would the wave suffer me to be borne upon my raft, as I groaned crossing over. My raft [illegible] the storm shattered. But I swimming came my way through the gulf of the sea, until the wind and the waves, as they were, brought me to your shores. There had I made to land, the waves would have hurled me upon the shore, and dashed me against the great crags and a cheerless place; but I gave way and swam back until I came to a river where seemed to me the best place, since it was smooth of rocks and besides there was shelter from the wind. Then I staggered and sank down, gasping for breath, and immortal night came on. Then I went forth from the heavy river and lay down to sleep in the rushes, gathering leaves also. Time and a god shed over me infinite sleep. So there among the leaves I slept, my heart sore stricken, the whole night through until the morning and until midday, and the sun turned to his setting, ere sweet sleep released me. Then I saw the handmaids of thy daughter on the shore at play, and among them was she, fair as the goddesses. To her I made my prayer, and she in no wise failed in good understanding to do as thou would not deem that one of younger years would do on meeting thee. For young folk are ever thoughtless. She gave bread in plenty and dazzling wine, and bathed me in the river and gave me to wear raiment. In this, for all my sorrows, have I told thee the truth.

Then in turn Alcinous answered him, and said: "Stranger, verily my daughter was not minded

[1] In this rendering Butcher I have attempted to meet the difficulty [illegible] of the original [illegible] Book VI. [illegible] to the [illegible] between the [illegible] of Odysseus and the [illegible] of the [illegible]. Homer leaves it in [illegible].

παῖς ἐμή, οὔνεκά σ' οὔ τι μετ' ἀμφιπόλοισι γυναιξὶν 300
ἤγεν ἐς ἡμέτερον, σὺ δ' ἄρα πρώτην ἱκέτευσας."
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεὺς·
"Ἥρως, μή τοι τοῦνεκ' ἀμύμονα νείκεε κούρην·
ἣ μὲν γὰρ μ' ἐκέλευε σὺν ἀμφιπόλοισιν ἕπεσθαι,
ἀλλ' ἐγὼ οὐκ ἐθέλων δείσας αἰσχυνόμενός τε, 305
μή πως καὶ σοὶ θυμὸς ἐπιεκτυσσαιτο ἰδόντι·
δυσζήλοι γὰρ τ' εἰμὲν ἐπὶ χθονὶ φῦλ' ἀνθρώπων."
Τὸν δ' αὖτ' Ἀλκινοὸς ἀπαμείβετο φωνησέν τε·
"Ξεῖν', οὔ μοι τοιοῦτον ἐνὶ στήθεσσι φίλον κῆρ
μαψιδίως κεχολῶσθαι· ἀμείνω δ' εἴσιμα πάντα. 310
αἰ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον,
τοῖος ἐων οἷος ἐσσι, τά τε φρονέων ἁ τ' ἐγώ περ,
παῖδά τ' ἐμὴν ἐχέμεν καὶ ἐμὸς γαμβρὸς καλέεσθαι
αὖθι μένων· οἶκόν δέ κ' ἐγὼ καὶ κτήματα δοίην,
εἰ κ' ἐθέλων γε μένοις· ἀέκοντα δέ σ' οὔ τις ἐρύξει 315
Φαιήκων· μὴ τοῦτο φίλον Διὶ πατρὶ γένοιτο.
πομπὴν δ' ἐς τόδ' ἐγὼ τεκμαιρόμαι, ὄφρ' ἐν εἰδῇς,
εἴριον ἐς· τῆμος δὲ σὺ μὲν δεδμημένος ὕπνῳ
λέξαι, οἱ δ' ἐλόωσι γαλήνην, ὄφρ' ἂν ἵκῃαι
πατρίδα σὴν καὶ δῶμα, καὶ εἴ περ πού τοι φίλον ἐστίν, 320
εἴ περ καὶ μάλα πολλὸν ἑκαστέρω ἐστ' Ἐυβοίης,
τὴν περ τηλοτάτω φασ' ἔμμεναι, οἵ μιν ἴδοντο
λαῶν ἡμετέρων, ὅτε τε ξανθὸν Ῥαδάμανθυν
ἤγον ἐπιψόμενον Τιτυὸν Γαιήιον υἱόν,
καὶ μὲν οἱ ἐνθ' ἦλθον καὶ ἄτερ καμάτοιο τέλεσσαν 325
ἤματι τῷ αὐτῷ καὶ ἀπήνησαν οἴκαδ' ἱκέσθαι.
εἰδήσεις δὲ καὶ αὐτὸς ἐνὶ φρεσὶν ὅσσον ἄρισται
νῆες ἐμαὶ καὶ κοῦροι ἀναρρίπτειν ἅλα πηδῷ."

angry in this that she did not bring thee to our house with her maidens. Yet it was to her first that thou didst make thy prayer.

Then Queen of many wiles answered him and said: "Prince, refuse not for this a boon thee, thy blameless daughter. She did advise me to go with her maidens, but I would not, for fear and shame, lest haply my heart should darken with wrath as thou sayest it; for we are quick to anger, we tribes of men upon the earth.

And again Alcinous answered him, and said: "Stranger, not such is the heart in my breast, to be kindled with wrath without a cause. Better is due measure in all things. I would, O father Zeus, and Athene and Apollo, that thou, so goodly a man and like minded with me, wouldst have my daughter to wife and be called my son, and abide here. A house and possessions would I give thee, if thou should choose to remain; but against thy will no one of the Phaeacians keep thee, lest not that be the will of father Zeus. But as for the sending, that thou mayest know it surely, I appoint a time thereto, even the morrow. Then shalt thou lie down, overcome by sleep, and they shall row thee over the calm sea until thou comest to thy country and thy house, or to whatsoever place thou wilt, yea though it be even far beyond Euboea, which those of our people who saw it, when they carried fair-haired Rhadamanthus to visit Tityus, the son of Gaea, say is the farthest of lands. Thither they went, and without toil accomplished their journey, and on the self same day came back home. So shalt thou, too, know for thyself how far my ships are the best, and my youths at toiling the white with the oar blade."

Ὣς φάτο, γήθησεν δὲ πολύτλας δῖος Ὀδυσσεύς,
εὐχόμενος δ' ἄρα εἶπεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·[1] 330
Ζεῦ πάτερ, αἴθ' ὅσα εἶπε τελευτήσειεν ἅπαντα
Ἀλκίνοος· τοῦ μέν κεν ἐπὶ ζείδωρον ἄροιραν
ἄσβεστον κλεος εἴη, ἐγὼ δέ κε πατρίδ' ἱκοίμην."
Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
κέκλετο δ' Ἀρήτη λευκώλενος ἀμφιπόλοισιν 335
δέμνι' ὑπ' αἰθούσῃ θέμεναι καὶ ῥήγεα καλὰ
πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας
χλαίνας τ' ἐνθέμεναι οὖλας καθύπερθεν ἔσασθαι.
αἱ δ' ἴσαν ἐκ μεγάροιο δάος μετὰ χερσὶν ἔχουσαι·
αὐτὰρ ἐπεὶ στόρεσαν πυκινὸν λέχος ἐγκονέουσαι, 340
ὤτρυνον δ' Ὀδυσῆα παριστάμεναι ἐπέεσσιν·
"Ὄρσο κέων, ὦ ξεῖνε· πεποίηται δέ τοι εὐνή."
Ὣς φάν, τῷ δ' ἀσπαστὸν ἐείσατο κοιμηθῆναι.
ὧς ὁ μὲν ἔνθα καθεῦδε πολύτλας δῖος Ὀδυσσεὺς
τρητοῖς ἐν λεχέεσσιν ὑπ' αἰθούσῃ ἐριδούπῳ 345
Ἀλκίνοος δ' ἄρα λέκτο μυχῷ δομοῦ ὑψηλοῖο,
πὰρ δὲ γυνὴ δεσποινα λέχος πορσυνε καὶ εὐνήν.

[1] ἔπος . . . ὀνόμαζεν πρὸς ὃν μεγαλήτορα θυμόν.

So said he, and the much-enduring goodly Odysseus was glad; and he spoke in prayer, and said: "Father Zeus, grant that Alcinous may bring to pass all that he has said. So shall his fame be unquenchable over the earth, the giver of grain, and I shall reach my native land."

Thus they spoke to one another, and white-armed Arete bade her maidens place a bedstead under cover of the portico, and to lay on it fair blankets of purple, and to spread thereover coverlets, and on these to put fleecy cloaks for clothing. So they went forth from the hall with torches in their hands. But when they had busily spread the stout-built bedstead, they came to Odysseus, and called to him, and said: "Rouse thee now, stranger, to go to thy rest; thy bed is made."

Thus they spoke, and welcome did it seem to him to lay him down to sleep. So there he slept, the much-enduring goodly Odysseus, on the corded bedstead under the echoing portico. But Alcinous lay down in the inmost chamber of the lofty house, and beside him lay the lady his wife, who had strewn the couch.

■

Ἦμος δ' ἠριγένεια φανη ῥοδοδάκτυλος Ἠὼς,
ὤρνυτ' ἄρ' ἐξ εὐνῆς ἱερὸν μενος Ἀλκινόοιο,
ἂν δ' ἄρα διογενὴς ὤρτο πτολιπορθος Ὀδυσσεὺς,
τοῖσιν δ' ἡγεμονευ' ἱερὸν μενος Ἀλκινοοιο
Φαιηκων ἀγορηνδ', ἥ σφιν παρὰ νηυσι τέτυκτο. 5
ἐλθοντες δὲ καθῖζον ἐνὶ ξεστοισι λιθοισι
πλησίον. ἡ δ' ἀνὰ ἄστυ μετῳχετο Παλλας Ἀθηνη
εἰδομένη κήρυκι δαιφρονος Ἀλκινόοιο,
νοστον Ὀδυσσῆι μεγαλητορι μητιοωσα,
καί ῥα ἑκαστῳ φωτι παρισταμενη φάτο μῦθον 10
"Δευτ' ἄγε, Φαιηκων ἡγητορες ἠδὲ μεδοντες,
εἰς ἀγορην ἰεναι, ὄφρα ξεινοιο πυθησθε,
ὃς νεον Ἀλκινοοιο δαίφρονος ἵκετο δῶμα
πολλων ἐπιπλαγχθείς, δεμας ἀθανατοισιν ὁμοῖος."
Ὣς εἰπουσ' ὤτρυνε μενος καὶ θυμον ἑκαστου 15
παρπαλιμως δ' ἐμπληντο βοοτῶν ωγοραι τε καὶ ἕδραι
ἀγρομενων· πολλοὶ δ' ἄρ' ἐθηησαντο ἰδοντες
υἱον Λαερταο δαιφρονα· τῷ δ' ἄρ' Ἀθηνη
θεσπεσιην κατέχευε χάριν κεφαλῇ τε καὶ ὤμοις
καί μιν μακροτερον καὶ πασσονα θῆκεν ἰδεσθαι, 20
ὥς κεν Φαιηκεσσι φίλος παντεσσι γένοιτο
δεινά τ' αἰδοίος τε καὶ ἐκτελέοιεν ἀεθλους
πολλούς, τους Φαίηκες ἐπειρήσαντ' Ὀδυσῆος.

BOOK VIII

As soon as early Dawn appeared, the rosy fingered, the strong and mighty Alcinous rose from his couch and up rose also Zeus-born Odysseus, the sacker of cities. And the strong and mighty Alcinous led the way to the place of assembly of the Phaeacians, which was builded for them hard by their ships. Thither they came and sat down on the polished stones close by one another, and Pallas Athene went throughout the city, in the likeness of the herald of wise Alcinous, devising a return for great-hearted Odysseus. To each man's side she came, and spoke and said:

"Hither now, leaders and counsellors of the Phaeacians, come to the place of assembly that you may learn of the stranger who has newly come to the palace of wise Alcinous after his wanderings over the sea, and in form is like unto the immortals."

So saying she roused the spirit and heart of each man, and speedily the place of assembly and the seats were filled with men that gathered. And many marvelled at the sight of the wise son of Laertes, for wondrous was the grace that Athene shed upon his head and shoulders, and she made him taller and sturdier to behold, that he might be welcomed by all the Phaeacians, and win awe and reverence, and might accomplish the many feats wherein the Phaeacians made trial of Odysseus. Now when they were

αὐτὰρ ἐπεὶ δ' ἤειρθεν ὀμηγερέες τ' ἐγένοντο,
τοῖσιν δ' Ἀλκινοὸς ἀγορήσατο καὶ μετέειπε 25
"Κέκλυτε, Φαίηκες ἡγήτορες ἠδὲ μέδοντες,
ὄφρ' εἴπω τά με θυμὸς ἐν στήθεσσι κελεύει.
ξεῖνος ὅδ', οὔτε οἶδ' ὃς τίς, ἀλώμενος ἵκετ' ἐμὸν δῶ,
ἠὲ πρὸς ἠοίων ἢ ἑσπερίων ἀνθρώπων
πομπὴν δ' ὀρύνει, καὶ λίσσεται ἔμπεδον εἶναι 30
ἡμεῖς δ', ὡς τὸ πάρος περ, ἐπότρυνομεν πομπήν.
οὐδέ γὰρ οὐδέ τις ἄλλος, ὅτις κ' ἐμὰ δώματ' ἵκηται,
ἐνθάδ' ὀλιγαίνων δηρὸν μένει εἵνεκα πομπῆς·
ἀλλ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα δῖαν
πρωτοπάλοιον, κούρους δὲ δύω καὶ πεντήκοντα 35
κρινάσθων κατὰ δῆμον, ὅσοι πάρος εἰσὶν ἄριστοι.
δησάμενοι δ' ἐν πάντες ἐπὶ κληῖσιν ἐρετμὰ
ἑκβήτ' αὐτὰρ ἔπειτα θοὴν ἀλεγύνετε δαῖτα
ἡμετέροιδ' ἐλθόντες· ἐγὼ δ' ἐν πᾶσι πελέξω.
κούροισιν μὲν ταῦτ' ἐπιτέλλομαι· αὐτὰρ οἱ ἄλλοι 40
σκηπτοῦχοι βασιλῆες ἐμὰ πρὸς δώματα καλὰ
ἔλθετ', ὄφρα ξείνων ἐνὶ μεγάροισι φιλέωμεν,
μηδέ τις ἀρνείσθω· καλέσασθε δὲ θεῖον ἀοιδὸν
Δημοδόκον· τῷ γὰρ ῥα θεὸς περὶ δῶκεν ἀοιδὴν
τέρπειν ὅππῃ θυμὸς ἐποτρύνῃσιν ἀείδειν." 45
Ὣς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἕποντο
σκηπτοῦχοι· κῆρυξ δὲ μετῴχετο θεῖον ἀοιδόν.
κούροι δὲ κρινθέντες δύω καὶ πεντήκοντα
βῆν ἑκατόμβοιο, ὡς ἐκέλευε, θοὴν ἐπὶ θῖν' ἁλὸς ἀτρυγέτοιο·
αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν, 50
νῆα μὲν εἴ γε μέλαιναν ἁλὸς βένθοσδε ἔρυσσαν,
ἐν δ' ἱστόν τ' ἔτιθεντο καὶ ἱστία νηὶ μελαίνῃ,

assembled and met together, Alcinous addressed their assembly and in his swaying[1] heart

"Hearken to me, leaders and counsellors of the Phaeacians, that I may speak what the heart in my breast bids me. This stranger, I know not who he is, has come to my house in wandering, whether from men of the east or of the west. He urges that he be sent on his way, and prays for assurance; and let us on our part as of old we were wont, speed on his sending, for never no man yet who comes to my house abides here long a season for lack of sending. Now come, let us draw a black ship down to the bright sea for its first voyage, and let men choose two and fifty youths from out the people, even those that have heretofore been the best. And when you have all duly lashed the oars to the thole-pins, go ashore and then go your way to my house, and prepare a feast with speed, and I will provide it abundantly for all. To the youths this is my command; but do you others, the sceptered kings, come to my fair palace, that we may entertain our stranger in the hall, and let no man say no nay. And summon hither the divine minstrel Demodocus, for to him above all others has the god granted skill in song, to give delight in whatever way his heart prompts him to sing."

So saying he led the way, and the sceptered kings followed him, while a herald went for the divine minstrel. And chosen youths, two and fifty, went as he bade, to the shore of the unresting sea. And when they had come down to the ship and to the sea, they drew the black ship down to the deep water, and placed the mast and sail in the black

[1] Or "swaying broadly," as commonly

ἀρτύνοντο δ' ἀρτιμὰ τρωποῖς ἐν δεσμοτίοισι,
πάντα κατὰ μοῖραν, ἅπερ θ' ἱστία λευκὰ πετάσσας.
ἐν δ' ἐν νηῒ τῇ γ' ὤμβριμον αὖτο ἔθεντο
βῶν ρ' ἐμὸν Ἀλκινόοιο ἐπ' ἀφρόνος ἐν μεγάρῳ δῶρα.
κλῆρον δ' ἐν θόωσι τε καὶ ἔρκεα καὶ δόμοι ἀνέρων
ἀγρόμενοι· πολλοὶ δ' ἄρ' ἔσαν, νέοι ἠδὲ παλαιοί·
τοῖσιν δ' Ἀλκινοὸς ἐνοσίχθονα μῆλ' ἐπέειπε,
ἄντα δ' ἀγριοῦντας ἴδε, ἐνὶ δ' εἰλίποδας βοῦς
τοὺς ἕνα πάντας δ' ἕκαστος, τετύκοντο τε δαῖτ' ἐρατεινήν.
ἐκ δ' ἐγκὺς ἔλθεν ἄνακτα δόρπου δοῦπον,
τὸν περὶ μοῦσ' ἐφίλησε, δίδου δ' ἀγαθόν τε κακόν τε·
ὀφθαλμῶν μὲν ἀμέρσε, δίδου δ' ἡδεῖαν ἀοιδήν·
τῷ δ' ἄρα Πόντονδε θέσ' ἐν θρόνῳ ἀργυροήλῳ
μέσσῳ δαιτυμόνων, πρὸς κίονα μακρὸν ἐρείσας·
καὶ δ' ἄρα οἱ κανάκληφιν ἐρύσσας φόρμιγγα λιγείαν
αὐτοῦ ὑπὲρ κεφαλῆς καὶ ἐπέφραδε χερσὶν ἑλέσθαι·
ἐν δὲ οἱ ἀμφὶ τράπεζαν καλὴν τε τρανήν τε
πάρ τε ἔθεσ' οἴνοιο πιεῖν ὅτε θυμὸς ἀνώγοι.
οἱ δ' ἐπὶ σπεῖαθ' ἕτοιμα προκείμενα χεῖρας ἴαλλον.
αὐτὰρ ἐπεὶ ποσίος καὶ ἐδητύος ἐξ ἔρον ἕντο,
μοῦσα δ' ἀοιδὸν ἀείδεν ἀειδομένου κλέα ἀνδρῶν,
οὖ μνῆστις τοῦ δὴ κλέος οὐρανὸν εὐρὺν ἵκανεν,
νεῖκος Ὀδυσσῆος καὶ Πηλεΐδεω Ἀχιλῆος,
ὅς ποτε δηρισάντε θεῶν ἐν δαῖτι θάλειᾳ
δεινὰ βαλ' ἀλλήλοισιν· ἄναξ δ' ἀνδρῶν Ἀγαμέμνων
χαῖρε νόῳ, ὅ τ' ἄριστοι Ἀχαιῶν ὀρνύοντο
ἐς γὰρ οἱ χρεῖον μεθιέμεν Φοῖβος Ἀπόλλων
Πυθοῖ ἐν ἠγαθέῃ, ὅθ' ὑπέρβη λάινον οὐδὸν

[1] Line 30 is omitted in most MSS.

up, and fitted the ears in the leathern thole-straps, all in due order, and strewed the white sea-[illegible]. Well out in the roadstead they moored the [illegible] and then went their way to the great palace of the wise Alcinoüs. Filled were the porticoes and courts and rooms with the men that gathered, for many there were, both young and old. For them Alcinoüs slaughtered twelve sheep, and eight white-tusked boars and two shambling oxen of [illegible] gait. These they flayed and dressed, and made ready a goodly feast.

Then the herald drew near, bearing the good minstrel whom the Muse loved above all other men, and gave him both good and evil; of his sight she quenched [illegible], but gave him the gift of sweet song. For him Pontonoüs the herald set a silver-studded chair in the midst of the banqueters, leaning it against a tall pillar, and he hung the clear-toned lyre from a peg close above his head, and showed him how to reach it with his hands. And beside him he placed a basket and a beautiful table and a cup of wine, to drink when his heart should bid him. So they put forth their hands to the good cheer lying ready before them. But when they had put from them the desire of food and drink, the Muse moved the minstrel to sing of the glorious deeds of warriors, from that lay the fame whereof had then reached broad heaven, even the quarrel of Odysseus and Achilles, son of Peleus, how once they strove with furious words at a rich feast of the gods, and Agamemnon, king of men, was glad at heart that the best of the Achaeans were quarrelling, for thus Phoebus Apollo in giving his response had told him that it should be in sacred Pytho when he passed over the threshold of stone to enquire of the oracle

χρησόμενοι· τότε γάρ ῥα κυλινδετο πήματος ἀρχὴ
Τρωσί τε καὶ Δαναοῖσι Διὸς μεγάλου διὰ βουλάς.
Ταῦτ' ἄρ ἀοιδὸς ἄειδε περικλυτός· αὐτὰρ Ὀδυσσεὺς
πορφύρεον μέγα φῶρος ἐλὼν χερσὶν στιβαρῆσι
κάλυψε κεφαλὴν εἴρυσσε, κάλυψε δὲ καλὰ πρόσωπα
αἰδόμενος γὰρ Φαίηκας ὑπ' ὀφρύσι δάκρυα λείβων.
ἦ τοι ὅτε λήξειεν ἀείδων θεῖος ἀοιδός,
δάκρυ ὀμορξάμενος κεφαλὴν ἄπο φῶρος ἕλασκε
καὶ δέπας ἀμφικύπελλον ἐλὼν σπείσασκε θεοῖσιν·
αὐτὰρ ὅτ' ἂψ ἄρχοιτο καὶ ἐτώσειεν ἀείδειν
Φαίηκων οἱ ἄριστοι, ἐπεὶ τέρπουτ' ἐπέεσσιν,
ἂψ Ὀδυσεὺς κατὰ κρᾶτα καλυψάμενος γοάασκεν.
ἐνθ' ἄλλους μὲν πάντας ἐλανθάνε δάκρυα λείβων,
Ἀλκινόοι δὲ μιν οἶος ἐπεφράσατ' ἠδ' ἐνόησεν
ἥμενος ἀντί' αὐτοῦ, βαρὺ δὲ στενάχοντος ἄκουσεν.
αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα
"Κέκλυτε, Φαίηκων ἡγήτορες ἠδὲ μέδοντες.
ἤδη μὲν δαιτὸς πεπορήμεθα θυμὸν ἐίσης
φόρμιγγός θ', ἣ δαιτὶ συνόρους ἐστὶ θαλείης·
νῦν δ' ἐξέλθωμεν καὶ ἀέθλων πειρηθῶμεν
πάντων, ὅς χ' ὁ ξεῖνος ἐνισπήσῃ οἴσι φίλοισιν
οἴκαδε νοστήσας, ὅσσον περιγιγνόμεθ' ἄλλων
πυξί τε παλαιοσύνῃ τε καὶ ἅλμασι ἠδὲ ποδοῖσιν."
Ὣς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἕποντο
κὰδ δ' ἐν πασσαλόφι κρέμασεν φόρμιγγα λιγείαν,
Δημοδόκου δ' ἕλε χεῖρα καὶ ἐξάγεν ἐκ μεγάροιο
πόρευ· ἦρχε δὲ τῇ αὐτὴν ὁδὸν ἥν περ οἱ ἄλλοι
Φαίηκων οἱ ἄριστοι, ἀέθλια θαυμανέοντες.
βὰν δ' Ἴμεν εἰς ἀγορήν, ἅμα δ' ἕσπετο πουλὺς ὅμιλος,

For then the beginning of woe was rolling upon Troians and Achaeans through the will of great Zeus.

Then sang the famous minstrel song; but Odysseus grasped a great purple cloak with his stout hands, and drew it down over his head and hid his comely face, for he was ashamed of the Phaeacians as he let fall tears from beneath his eyebrows. Yea, and as often as the divine minstrel ceased his singing Odysseus would wipe away his tears and draw the cloak from off his head, and taking the two-handed cup would pour libation to the gods. But so often as he began again and the nobles of the Phaeacians were urging, because they took pleasure in his lay, Odysseus would again cover his head and moan. Now from all the rest he concealed the tears that he wept, but Alcinoos alone marked him and took heed, for he sat by him and heard him groaning heavily. And straightway he spoke among the Phaeacians, lovers of the oar:

"Hear me, ye leaders and counsellors of the Phaeacians, already have we satisfied our hearts with the equal banquet and with the lyre, which is the companion of the rich feast. But now let us go forth, and make trial of all manner of games, that you stranger may tell his friends when he returns home, how far we excel other men in boxing and wrestling and leaping and in speed of foot."

So saying he led the way, and they followed him. From the peg the herald hung the ever-toned lyre, and took Demodokos by the hand, and led him forth from the hall, guiding him by the self same road by which the others, the nobles of the Phaeacians, had gone to gaze upon the games. They went their way to the place of assembly, and with them went a

[illegible]

[illegible]

[illegible]

great throng past counting, and up rose many noble contests. There rose Acroneus, and Ocyalus and Elatreus, and Nauteus and Prymneus, and Anchialus and Eretmeus and Ponteus and Proreus. Thoon and Anabesineus and Amnisiades son of Euneiros son of Tecton, and up rose also Euryalus the peer of man-destroying Ares, the son of Naubolus; and a comeliness and form was the best of all the Phaeacians after peerless Laodamas, and up rose the three sons of noble Alcinous, Laodamas and Halius, and godlike Clytoneus. These then first made trial in the foot race; a course was marked out for them from the turning point, and they all speed swiftly raising the dust of the plain, but among them noble Clytoneus was far the best at running, and by as far as is the range[1] of a team of mules in furrow land, by so far he shot to the front and reached the host, and the others were left behind. Then they made trial of hard strife in wrestling, and here in turn Euryalus excelled all the princes. And in leaping Amphialus was best of all, and with the discus again far the best of all was Eretreus, and in boxing Laodamas, the good son of Alcinous. But when the hearts of all had taken pleasure in the contests, Laodamas, the son of Alcinous, spoke among them:

"Come friends, let us ask yon stranger whether he knows and has learned any contests. In build surely he is no mean man, in thighs and calves, and in his two arms above, his stout neck and his great might. In no wise does he lack aught of the strength of youth, but he has been broken by many wasting griefs, nor I ween is there any thing more than the sea that shall overcome him. From the start their running was strained to the utmost."

[1] The word probably denotes the length of the furrow out before a turn was made.

οὐ γὰρ ἔγω γέ τί φημι κακωτερον ἄλλο θαλασσης
ἀνδρα γε συγχεῦαι, εἰ καὶ μάλα καρτερος εἴη."
Τον δ' αὖτ' Εὐρυαλος ἀπαμειβετο φωνησεν τε 140
"Λαοδαμα, μαλα τοῦτο ἔπος κατὰ μοῖραν ἔειπες
αὐτος νῦν προκαλεσσαι ιων καὶ πεφραδε μῦθον."[1]
Αὐταρ ἐπεὶ το γ' ἄκουσ' αγαθος παις Ἀλκινοοιο,
στῆ ρ' ἐς μεσσον ἰων καὶ Ὀδυσσῆα προσεειπε·
"Δεῦρ' ἄγε καὶ συ, ξεινε πατερ, πειρησαι ἀεθλων, 145
εἴ τινα που δεδαηκας· ἔοικε δε σ' ἴδμεν ἀεθλους·
οὐ μεν γὰρ μεῖζον κλεος ἀνέρος ὄφρα κ' ἔησιν,
ἢ ὅ τι ποσσιν τε ῥεξῃ καὶ χερσιν ἑῇσιν.
ἀλλ' ἄγε πειρησαι, σκεδασον δ' ἀπὸ κηδεα θυμοῦ,
καὶ δ' οδος οὐκέτι δηρον ἀπεσσεται, ἀλλα τοι ἤδη 150
νηῦς τε κατειρυσται καὶ ἐπαρτιες εἰσὶν ἑταῖροι."
Τον δ' ἀπαμειβομενος προσεφη πολύμητις Ὀδυσσεύς·
"Λαοδαμα, τί με ταῦτα κελεύετε κερτομεοντες,
κηδεά μοι καὶ μᾶλλον ἐνι φρεσὶν ἢ περ ἄεθλοι,
ὃς πριν μεν μαλα πολλὰ παθον καὶ πολλα μόγησα, 155
νῦν δε μεθ' ὑμετέρῃ ἀγορῇ νεοστοιο χατιζων
ἥμαι, λισσομενος βασιλῆα τε πασαν τε δημον."
Τον δ' αὖτ' Εὐρυαλος ἀπαμειβετο νεικεσε τ' ἄντην·
"Οὐ γὰρ σ' ἐγώ, ξεῖνε, δαημονι φωτὶ ἐοικας
ἄθλων, οἷα τε πολλὰ μετ' ἀνθρωποισι πέλονται, 160
ἀλλὰ τῷ, ὃς θ' ἅμα νηὶ πολυκληῖδι θαμιζων,
ἀρχος ναυτάων οἵ τε πρηκτῆρες ἔασιν,
φορτου τε μνημων καὶ ἐπίσκοπος ἦσιν ὀδαιων
κερδεων θ' ἁρπαλέων· οὐδ' ἀθλητῆρι ἔοικας."

[1] Line 142 was unknown to Alexandrian critics.

troubles. For to my mind there is naught worse than the sea to confound a man, be he never so strong.

And Euryalus in turn answered him, and said: "Laodamas, this word of thine is right fitly spoken. Go now thyself and challenge him, and make known thy word."

Now when the good son of Alcinous heard this he came and took his stand in the midst and spoke to Odysseus: "Come, Sir stranger, do thou, too, make trial of the contests, if thou knowest any, and it must be that thou knowest contests, for there is no greater glory for a man so long as he lives than that which he achieves by his own hands and his feet. Nay, come, make trial and cast away care from thy heart. Thy journey shall no more be long delayed, nay, even now thy ship is launched and the crew is ready."

Then Odysseus of many wiles answered him, and said: "Laodamas, why do ye mock me with this challenge? Sorrow is in my mind far more than contests, seeing that in time past I have suffered much and toiled much, and now I sit in the midst of your assembly, longing for my return home, and making my prayer to the king and to all the people."

Then again Euryalus made answer and taunted him to his face: "Nay verily, stranger, for I do not liken thee to a man that is skilled in contests, such as abound among men, but to one who, faring to and fro with his benched ship, is a captain of sailors who are merchantmen, one who is mindful of his freight, and has charge of a home-borne cargo, and the gains of his greed. Thou dost not look like an athlete."

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·
" Ξεῖν', οὐ καλὸν ἔειπες· ἀτασθάλῳ ἀνδρὶ ἔοικας. 166
οὔτως οὐ πωντεσσι θεοὶ χαρίεντα διδοῦσιν
ἀνδράσιν, οὔτε φυὴν οὔτ' ἄρ φρένας οὔτ' ἀγορητύν.
ἄλλος μὲν γάρ τ' εἶδος ἀκιδνοτερος πέλει ἀνήρ,
ἀλλὰ θεὸς μορφὴν ἔπεσι στέφει, οἱ δέ τ' ἐς αὐτὸν 170
τερπόμενοι λεύσσουσιν· ὁ δ' ἀσφαλέως ἀγορεύει
αἰδοῖ μειλιχίῃ, μετὰ δὲ πρέπει ἀγρομένοισιν,
ἐρχομένον δ' ἀνὰ ἄστυ θεον ὡς εἰσορόωσιν.
ἄλλος δ' αὖ εἶδος μὲν ἀλίγκιος ἀθανάτοισιν,
ἀλλ' οὔ οἱ χάρις ἀμφιπεριστέφεται ἐπέεσσιν, 175
ὡς καὶ σοὶ εἶδος μὲν ἀριπρεπές, οὐδέ κεν ἄλλως
οὐδὲ θεὸς τεύξειε, νόον δ' ἀποφωλιός ἐσσι.
ὤρινάς μοι θυμὸν ἐνὶ στηθεσσι φίλοισιν
εἴπων οὐ κατὰ κόσμον. ἐγὼ δ' οὐ νῆμι ἀέθλων,
ὡς σύ γε μυθεῖαι, ἀλλ' ἐν πρωτοισιν ὀίω 180
ἔμμεναι, ὄφρ' ἤβῃ τε πεποίθεα χερσί τ' ἐμῇσι.
νῦν δ' ἔχομαι κακότητι καὶ ἄλγεσι· πολλὰ γὰρ ἔτλην
ἀνδρῶν τε πτολέμους ἀλεγεινά τε κύματα πειρων·
ἀλλὰ καὶ ὧς, κακα πολλὰ παθών, πειρήσομ' ἀέθλων·
θυμοδακὴς γὰρ μύθος, ἐπώτρυνας δέ με εἰπών." 185

Ἦ ῥα καὶ αὐτῷ φάρει ἀναΐξας λάβε δίσκον
μειζονα καὶ πάχετον, στιβαρώτερον οὐκ ὀλίγον περ
ἢ οἷῳ Φαίηκες ἐδίσκεον ἀλλήλοισι.
τὸν ῥα περιστρέψας ἧκε στιβαρῆς ἀπὸ χειρός,
βόμβησεν δὲ λίθος· κατὰ δ' ἔπτηξαν ποτὶ γαίῃ 190

Then with an angry glance from beneath his brows Odysseus of many wiles answered him: "Stranger, to me hast thou spoken well. Thou art as one blind with folly. So true is it that the gods do not give gracious gifts to all alike, neither form nor mind nor eloquence. For one man is inferior in comeliness, but the god sets a crown[1] of grace upon his words, and men look upon him with delight, and he speaks on unfaltering with sweet modesty and is conspicuous among the gathered people, and as he goes through the city men gaze upon him as upon a god. Another again is in comeliness like the immortals, but no crown of grace is set around his words. So in thy case thy comeliness is preeminent, nor could a god himself mend it, but in mind thou art stunted. Now hast stirred the spirit in my breast by speaking thus unmannerly. I am not unskilled in sports as thou protest, nay methinks I was among the first so long as I trusted in my youth and in my hands. But now I am bound by suffering and pains, for much have I endured in passing through wars of men and the grievous waves. But even so, though I have suffered much, I will make trial of the contests, for thy word has stung me to the heart, and thou hast provoked me with thy speech."

He spoke, and leaping up with his cloak about him as it was, seized a discus larger than the rest and thick, no little heavier than those with which the Phaeacians were wont to contend one with another. Then with a whirl he sent from his strong hand, and the stone hummed as it flew, and down they crouched to the earth, the Phaeacians of the

[1] Perhaps does not of itself mean "crown," but the meaning here is fixed by vs. 174.

Φαιήκων δολιχήρετμοι, ναυσίκλυτοι ἄνδρες,
λᾶας ὑπὸ ῥιπῆς· ὁ δ' ὑπερπέτετο σήματα πάντων
ῥιμφα θεῶν ἀνὰ χεῖρας· ἔθηκε δὲ πέρματ' ἀθήνη
αὐτὰρ ὁ δίμας ἀνίαν, ἕπος τ' ἔφατ' ἔκ τ' ὀνομάζων·
"Καὶ κ' ἄλαος τοι, ξεῖνε, διακρίνειε τὸ σῆμα 124
ἀμφαφόων, ἐπεὶ οὔ τι μεμιγμένον ἐστὶν ὁμίλῳ,
ἀλλὰ πολὺ πρώτιστον· σὺ δὲ θάρσει τόνδε γ' ἄεθλον
οὔ τις Φαιήκων τόδε γ' ἵξεται, οὐδ' ὑπαρήσει."
Ὣς φάτο, γηθήσας δὲ πολύτλας δῖος Ὀδυσσεύς,
χαίρων, οὕνεκ' ἑταῖρον ἐνηέα λεῦσσ' ἐν ἀγῶνι. 210
καὶ τότε κουφότερον μετέφωνε Φαιήκεσσιν·
"Τοῦτον νῦν ἀφίκεσθε, νέοι· ταχὰ δ' ὕστερον ἄλλον
ἥσειν ἢ τοσσοῦτον ὀιόμαι ἢ ἔτι μᾶσσον.
τῶν δ' ἄλλων ὅτινα κραδίη θυμός τε κελεύει,
δεῦρ' ἄγε πειρηθέντα, ἐπεὶ μ' ἀχολώσατε λίην, 215
ἢ ἥ τε πάλη ἢ καὶ ποσσὶν, οὔ τι μεγαίρω,
πάντων Φαιήκων, πλὴν γ' αὐτοῦ Λαοδάμαντος.
ξεῖνος γάρ μοι ὅδ' ἐστὶ· τίς ἂν φιλέοντι μαχοίτο;
ἄφρων δὴ κεῖνός γε καὶ οὐτιδανός τε πέλει ἀνήρ,
ὅς τις ξεινοδόκῳ ἐρίδα προφέρηται ἀέθλων 220
δήμῳ ἐν ἀλλοδαπῷ· ἐῷ δ' αὐτοῦ πάντα κολούει.
τῶν δ' ἄλλων οὔ τέρ τιν' ἀναινόμαι οὐδ' ἀθεμίζω,
ἀλλ' ἐθέλω ἰδέειν καὶ πειρηθήμεναι ἄντην·
πάντα γὰρ οὐ κακὸς εἰμι, μετ' ἀνδράσιν ὅσσοι ἄεθλοι
εὖ μὲν τόξον οἶδα ἑκηβόλον ἀμφαφάασθαι 225
πρώτος κ' ἀνέρα βάλοιμι ἀστεύσας ἐν ὁμίλῳ
ἀνδρῶν δυσμενέων, εἰ καὶ μάλα πολλοὶ ἑταῖροι
ἐγχεσι παρστάειν καὶ τοξάζοιατο φωτί·

long oars, men famed for their ships, beneath the rush of the stone. Past the marks of all it flew, speeding lightly from his hand, and Athene in the likeness of a man, set the mark, and she spoke and addressed him:

"Even a blind man, stranger, could distinguish this mark, groping for it with his hands, for it is in no wise confused with the throng of the others, but is far the first. Be thou of good cheer for this bout at rest; no one of the Phaeacians will reach this, or cast beyond it."

So she spoke, and the much-enduring godly Odysseus was glad, rejoicing that he saw a true friend in the ring. Then with a lighter heart he spoke among the Phaeacians:

"Reach this now, young men, and presently methinks, I will send another after it, as far or even further. Of the rest, if any man's heart and spirit bid him, let him come hither and make trial, for ye have greatly angered me—be it in boxing or in wrestling, aye, or in running, I care not, let any one come of all the Phaeacians, save Laodamas alone. For he is my host, and who would quarrel with one that entertains him? Foolish is that man and worthless, who challenges to a contest the host who receives him in a strange land, he does but mar his own fortunes. But of all the rest I refuse none, and make light of none, but am fain to know them, and make trial of them man to man. For in all things I am no weakling, even in all the contests that are practised among men. Well do I know how to handle the polished bow, and ever would I be the first to shoot and smite my man in the throng of the foe, even though many comrades stood by me and

were shooting at the mark. Then Phaeacian princes rose and
me with the [illegible] of the [illegible] when
we [illegible] out. But of all others I declare that I
am [illegible] by far of all men that are now upon the
earth and eat bread. Yet with men of former days
I would not seek to vie with Heracles or with Eurytus
of Oechalia, who strove even with the immortals in archery. Wherefore great Eurytus died even not did
old age come upon him in his house, for Apollo wroth
with him and slew him because he had challenged him
to a contest with his bow. And with the spear I
throw far further than any other man can shoot with an
arrow. In the foot race alone I fear that someone of
the Phaeacians may outstrip me, for cruelly have I
been broken about the many waves, since there was
no ship to me making ready of provisions, therefore
my limbs are wearied.

So he spoke and they were all hushed in silence,
but Alcinous alone answered him and said:

"Stranger, since not ungracious is the speech that thou speak
thus in our midst, but art minded to show forth the
prowess which rests upon thee in anger that yonder
man came up to thee in the lists and taunted thee in
a way in which no man would make light of the
prowess, who knew in his heart how to speak fitly,
come now, hearken to my words that thou mayest
tell to another hero when in thy home thou art feasting with thy wife and children and remembrest our
skill, what feats Zeus has vouchsafed to us from our
fathers days even until now. For we are not fist
men boxers or wrestlers, but in the foot race we run
swiftly, and we are the best seamen, and ever to us
is the banquet dear and the lyre and the dance, and
changes of raiment, and warm baths, and the couch

ἀλλ' ἄγε, Φαιήκων βηταρμονες ὅσσοι ἄριστοι, 250
παίσατε, ὅς κ' ἐ ξεῖνος ἐνίσπῃ οἴσι φίλοισιν
οἴκαδε νοστήσας, ὅσσον περιγιγνόμεθ' ἄλλων
ναυτιλίῃ καὶ ποσσὶ καὶ ὀρχηστυῖ καὶ ἀοιδῇ.
Δημοδόκῳ δέ τις αἶψα πίων φόρμιγγα λίγειαν
οἴσετω, ἥ που κεῖται ἐν ἡμετέροισι δόμοισιν." 255
Ὣς ἔφατ' Ἀλκινόοιο θεοείκελος, ὦρτο δὲ κῆρυξ
οἴσων φόρμιγγα τηλεφίρων δόμον ἐκ βασιλῆος.
αἱρεύμενοι δὲ κριτοὶ ἐνιαυτοὶ πάντες ἄνεσταν
δήμιοι, οἱ κατ' ἀγῶνας ἐν πρησσέσκον ἕκαστα,
λείηναν δὲ χόρον, καλὸν δ' εὔρυναν ἀγῶνα. 260
κῆρυξ δ' ἐγγύθεν ἦλθε φέρων φόρμιγγα λίγειαν
Δημοδόκῳ· ὁ δ' ἔκειτο κί' ἐς μέσον· ἀμφὶ δὲ κοῦροι
πρωθήβαι ἵσταντο, βαιμονες ὀρχηθμοῖο,
πέπληγον δὲ χόρον θείον ποσίν. αὐτὰρ Ὀδυσσεὺς
μαρμαρυγὰς θηεῖτο ποδῶν θαυμάζε δὲ θυμῷ. 265
Αὐτὰρ[1] ὁ φόρμιγξιν ἀνιβάλλετο καλὸν ἀείδειν
ἐμφ' Ἄρεος φιλότητος ἐυστεφάνου τ' Ἀφροδίτης,
ὡς τὰ πρῶτα μίγησαν ἐν Ἡφαίστοιο δόμοισι
λάθρῃ, πολλὰ δ' ἔδωκε· λέχος δ' ἠσχύνε κασίγνητοῖο
Ἡφαίστοιο ἄνακτος· ἄφαρ δέ οἱ ἄγγελος ἦλθεν 270
Ἥλιος, ὃ σφ' ἐνόησε μιγαζομένους φιλότητι.
Ἥφαιστος δ' ὡς οὖν θυμαλγέα μῦθον ἄκουσε,
βῆ β' ἴμεν ἐς χαλκεῶνα κακὰ φρεσὶ βυσσοδομεύων,
ἐν δ' ἔθετ' ἀκμοθέτῳ μέγαν ἄκμονα, κόπτε δὲ δεσμοὺς
ἀρρήκτους ἀλύτους, ὄφρ' ἔμπεδον αὖθι μένοιεν. 275
αὐτὰρ ἐπεὶ δὴ τεῦξε δόλον ἀχολωσάμενος Ἄρει,

[1] The whole passage 266–366 (or 267–366) was on moral grounds rejected by some ancient critics.

But come now, ye that are the best dancers of the Phaeacians, make sport that the stranger may tell his friends on reaching home how far we surpass others in seamanship and in fleetness of foot and in the dance and in song. And set one go straightway and fetch for Demodocus the clear-toned lyre which lies somewhere in our house.

So spake Alcinous the godlike, and the herald rose to fetch the hollow lyre from the palace of the king. Then stood up masters of the contest in games, nine chosen from out the people, who in their gatherings were wont to order all things aright. They levelled a place for the dance and made ready a fair wide ring, and the herald came near, bearing the clear-toned lyre for Demodocus. He then moved into the midst, and around him stood boys in the first bloom of youth, well versed in the dance, and they smote the goodly dancing floor with their feet. And Odysseus gazed at the twinkings of their feet and marvelled in spirit.

But the minstrel struck the chords in prelude to his sweet lay and sang of the love of Ares and Aphrodite of the fair crown, how first they lay together in the house of Hephaestus secretly, and Ares gave her many gifts and shamed the bed of the lord Hephaestus. But strangely soon one came to him with tidings, even Helios, who had marked them as they lay together in love. And when Hephaestus heard the grievous tale, he went his way to his smithy, pondering evil in the deep of his heart, and set on the anvil block the great anvil and forged bonds which might not be broken or loosed, that the lovers might bide fast where they were. But when he had fashioned the snare in his wrath against Ares, he

[1] Or the exercises may be the bonds.

βῆ β' ἴμεν ἐς θαλαμον, ὅθι οἱ φίλα δέμνι' ἔκειτο,
ἀμφὶ δ' ἄρ' ἐρμίνιον χεῖε δεσμὸν ἀνελῶν ἀπαντη
πολλὰ δὲ καὶ καθύπερθε μελαθρόφιν ἐξεκέχυντο,
οἷον τ' ἀρμονίαν λεπτὸν, τὸν τ' οὔ κέ τις οὐδὲ ἴδοιτο,
οὐδὲ θεῶν μακάρων· περὶ γὰρ δόλοιο τέτυκτο.
αὐτὰρ ἐπεὶ ἑῇ πάντα δόλον περὶ δέμνια χεύεν,
εἶσαν' ἴμεν ἐς Λῆμνον, ἐυκτίμενον πτολίεθρον,
ἦ οἱ γαῖαν πολὺ φίλτατη ἐστὶν ἁπασέων.
οὐδ' ἀλαοσκοπιὴν εἶχε χρυσηνίος Ἄρης,
ἐς ἴδεν Ἡφαίστου κλυτοτέχνην ποσφὶ κιόντα
βῆ δ' ἰέναι πρὸς δῶμα περικλυτοῦ Ἡφαίστοιο
ἰσχαίων φιλότητος ἐυστεφάνου Κυθερείης
ἡ δὲ νέον παρὰ πατρὸς ἐριθέντος Κρονίωνος
ἔρχομένη κατ' ἄρ' ἕζετ' ἐ δ' εἴσω δώματος ἦεν,
ἐν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνομάζε·
"Δεῦρο, φίλη, λέκτρονδε τραπείομεν εὐνηθέντε·
οὐ γὰρ δὴ Ἡφαίστος μεταδήμιος, ἀλλά πον ἤδη
οἴχεται ἐς Λῆμνον μετὰ Σιντιας ἀγριοφώνους."
Ὣς φάτο, τῇ δ' ἀσπαστὸν ἐείσατο κοιμηθῆναι.
τὼ δ' ἐς δέμνια βάντε κατέῤῥαθον· ἀμφὶ δὲ δεσμοὶ
τεχνήεντες ἔχυντο πολύφρονος Ἡφαίστοιο,
οὐτέ τι κίνησαι μελέων ἦν οὐδ' ἀναεῖραι.
καὶ τότε δὴ γίγνωσκον, ὃ τ' οὐκέτι φυκτὰ πέλοντο.
αὐτίκ' μολὼν δὲ σφ' ἦλθε πέρ κλυτὸς ἀμφιγυήεις,
αὖτις ὑποστρέψας πρὶν Λῆμνον γαῖαν ἱκέσθαι·
Ἠέλιος γὰρ οἱ σκοπιὴν ἔχεν εἶπέ τε μῦθον.
βῆ δ' ἴμεν πρὸς δῶμα φίλου τετιημένος ἦτορ [1]

[1] Line 303 is omitted in most MSS., cf. ii. 296.

went to his chamber where lay his bed, and everywhere round about the bed posts he spread the bonds, and many too were hung from above from the roof beams, fine as spiders' webs, so that no one even of the blessed gods could see them, so exceeding craftily were they fashioned. But when he had spread all his snare about the couch, he made as though he would go to Lemnos, that well-built citadel, which is in his eyes far the dearest of all lands. And no blind watch did Ares of the golden reins keep, when he saw Hephaestus, famed for his handicraft, depart; but he went his way to the house of famous Hephaestus, eager for the love of Cytherea of the fair crown. Now she had but new come from the presence of her father, the mighty son of Cronos, and had sat her down. And Ares came into the house and clasped her hand and spoke and addressed her:

"Come, love, let us to bed and take our joy couched together. For Hephaestus is no longer here in the land, but has now gone, I ween, to Lemnos, to visit the Sintians of savage speech."

So he spoke, and a welcome thing it seemed to her to lie with him. So they two went to the couch, and lay them down to sleep, and about them clung the cunning bonds of the wise Hephaestus, nor could they in any wise stir their limbs or raise them up. Then at length they learned that there was no more escaping. And near to them came the famous god of the two strong arms, having turned back before he reached the land of Lemnos, for Helios had kept watch for him and had brought him word. So he went to his house with a heavy heart, and stood at

[1] Others render "lame in both ankles."

ἑστηκ' ἐν προθύροισι, χολοῦ δέ μιν ἄγριος ἵρεις
σμερδαλέον δ' ἐέδοιπε, γεγωνέ τε πᾶσι θεοῖσιν 305
"Ζεῦ πάτερ ἠδ' ἄλλοι μακάρες θεοὶ αἰὲν ἐόντες,
δεῦτε, ἵνα ἴδητε γελαστὰ καὶ οὐκ ἐπιεικτὰ ἰδήσθε,
ὅς ἑμὰ χωόμενος τόσσα Διὸς θυγατηρ Ἀφροδίτη
αἰὲν ἀτιμάζει, φιλέει δ' αἰδοῖον Ἄρηα,
οὕνεκ' ὁ μὲν καλός τε καὶ ἀρτίπους, αὐτὰρ ἐγὼ γε 310
ἠπεδανὸς γεγόμην· ἀτὰρ οὔ τί μοι αἴτιος ἄλλος,
ἀλλὰ τοκῆε ἐμοί, τὼ μὴ γεγενέσθην ἐφέλω.
ἀλλ' ὄψεσθ', ἦν τώ γε καθεύδοντε δὲ φιλότητι
εἰς ἐμὰ δεμνία βάντε, ἐγὼ δ' ἐρέω ἐπαχήμαι.
οὐ μὰν οὐφέλε δή' ἔοικα μενοινᾶν αὐτίκα 315
καὶ μάλα περ φίλεοντε· ταχ' οὐκ ἐθέλησέον ἀμφω
εἰσαῦτις· ἀλλὰ σφῶϊν δόλον καὶ δεσμὸν ἐρύξω,
εἰς ὅ κε μοι μάλα πάντα πατὴρ ἀποδώσιν ἑδωνὴ,
ὅσσα οἱ ἐγγυάλιξα κυνώπιδος εἵνεκα κούρης,
οὕνεκά οἱ καλὴ θυγατηρ, ἀτὰρ οὔ τι ἐχέθυμος." 320
Ὣς ἐφάθ', οἱ δ' ἀγέροντο θεοὶ πρὸς χαλκοβατὲς δῶ
ἦλθε Ποσειδάων γαιηοχος, ἦλθ' ἐριούνης
Ἑρμείας, ἦλθε δὲ ἄναξ ἑκάεργος Ἀπόλλων.
θηλυτεραὶ δὲ θεαὶ μένον αὐτοῖ οἴκοι ἑκάστη.
ἀστὰς δ' ἐν προθύροισι θεοὶ, δωτῆρες ἐάων 325
ἄσβεστον δ' ἐρ' ἐνώρτο γέλως μακάρεσσι θεοῖσι
τέχνας εἰσορόωσι πολύφρονος Ἡφαίστοιο.
ὧδε δέ τις εἴπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
"Οὐκ ἀρετὰ κακὰ ἔργα· κιχάνει τοι βραδὺς ὠκύν,
ὡς καὶ νῦν Ἡφαιστος ἐὼν βραδὺς εἷλεν Ἄρηα 330

the gateway and fierce anger seized him. And terribly he cried out and called to all the gods:

"Father Zeus and ye other blessed gods that are forever, come hither that ye may see a laughable matter and a monstrous, even how Aphrodite daughter of Zeus, scorns me for that I am lame and have destroyed Ares because he is comely and strong of limb, whereas I was born misshapen. Yet for this is none other to blame but my two parents, would they had never begotten me. But ye shall see where these two have gone up into my bed and sleep together in love. Sore I am troubled at the sight. Yet, methinks they will not wish to lie longer thus on end for a moment, how loving soever they are, soon shall both lust thereto desire to sleep, but the snare and the bonds shall hold them until her father pays back to me all the gifts of wooing that I gave him for the sake of his shameless girl, for his daughter is fair but lewd as to her passion.[3]

So he spoke and the gods gathered to the house of the brazen floor.[4] Poseidon came, the earth-encircler, and the helper Hermes came, and the lord Apollo, the far-darter god.[5] Now the goddesses abide for shame each in her own house, but the gods, the givers of good things, stand in the gateway, and unquenchable laughter arose among the blessed gods as they saw the craft of wise Hephaestus. And thus would one speak with a glance at his neighbour:

"Ill deeds forsake not. The slow catches the swift, even as now Hephaestus, slow though he is, has out-

[1] [illegible] "[illegible]"

[2] Or, "looking in direction."

[3] Or, "with the [illegible] of brass."

[4] "[illegible] the [illegible] of the." The word means literally "[illegible]."

ἀείμνηστον περ ἐοντα θεῶν οἱ Ὄλυμπον ἔχουσιν,
χωλὸς ἐων τεχνῆσι· τὸ καὶ μοχλοῦ ἐφίλησε."
Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον
Ἑρμῆν δὲ προσέειπεν ἄναξ Διὸς υἱὸς Ἀπόλλων
"Ἑρμεία, Διὸς υἱέ, διάκτορε, δῶτορ ἐάων, 335
ἦ ῥα καὶ ἐν δεσμοῖς ἐθέλοις κρατεροῖσι πιέσθαι
εὕδων ἐν λέκτροισι παρὰ χρυσέῃ Ἀφροδίτῃ;"
Τὸν δ' ἡμείβετ' ἔπειτα διάκτορος ἀργειφόντης
"Αἰ γὰρ τοῦτο γένοιτο, ἄναξ ἑκατηβόλ' Ἀπόλλον
δεσμοὶ μὲν τρὶς τόσσοι ἀπείρονες ἀμφὶς ἔχοιεν, 340
ὑμεῖς δ' εἰσόρόωντε θεαὶ πᾶσαί τε θεαιναὶ,
αὐτὰρ ἐγὼν εὕδοιμι παρὰ χρυσέῃ Ἀφροδίτῃ."
Ὣς ἔφατ', ἐν δὲ γέλως ὀρτ' ἀθανάτοισι θεοῖσιν,
οὐδὲ Ποσειδάων γέλων ἔχε, λίσσετο δ' αἰεὶ
Ἥφαιστον κλυτοεργὸν ὅπως λύσειεν Ἄρηα. 345
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα
"Λύσον· ἐγὼ δέ τοι αὖτον ὑπισχόμαι, ὃν σὺ κελαινεῖς,
τίσειν αἴσιμα πάντα μετ' ἀθανάτοισι θεοῖσιν."
Τὸν δ' αὖτε προσέειπε περικλυτὸς ἀμφιγυήεις·
"Μή μοι, Ποσειδάων γαιήοχε, ταῦτα κελεύε· 350
δειλοὶ τοι δειλῶν γε καὶ ἐγγύοι ἐγγυάασθαι.
πῶς κε ἐγὼ σε δέοιμι μετ' ἀθανάτοισι θεοῖσιν,
εἰ κεν Ἄρης οἴχοιτο χρέος καὶ δεσμὸν ἀλύξας;"
Τὸν δ' αὖτε προσέειπε Ποσειδάων ἐνοσίχθων·
"Ἥφαιστ', εἰ περ γὰρ κεν Ἄρης χρέος ὑπαλύξας 355
οἴχηται φεύγων, αὐτός τοι ἐγὼ τάδε τίσω."
Τὸν δ' ἡμείβετ' ἔπειτα περικλυτὸς ἀμφιγυήεις·
"Οὐκ ἔστ' οὐδὲ θέμις τέων ἔπος ἀρνήσασθαι."

stripped Ares for me that he is the swiftest of the gods who hold Olympus. Lame though he is, he has caught him by craft, wherefore Ares owes the fine of the adulterer."

Thus they spoke to one another. But to Hermes the lord Apollo, son of *Zeus*, said:

"Hermes, son of *Zeus*, messenger, giver of good things, would thou wouldst be willing even though enmeshed with strong cords to lie on a couch by the side of golden Aphrodite!"

Then the messenger Argeiphontes answered him: "Would that this might come to pass, lord Apollo, thou archer god, that three as many bonds, countless, might clasp me about and ye gods are and all the goddesses too might be looking on, but that I might sleep by the side of golden Aphrodite."

So he spoke and laughter arose among the immortal gods. Yet Poseidon laughed not, but ever besought Hephaestus, the famous craftsman, to set Ares free, and he spoke and addressed him with winged words:

"Loose him, and I promise as thou bidest me, that he shall pay thee all that is right in the presence of the immortal gods."

Then the famous god of the two strong arms answered him: "Ask not this of me, Poseidon, thou earth-enfolder. A worthless thing to be sure of is the surety for a worthless knave. How could I put thee in bonds among the immortal gods, if Ares should avoid both the debt and the bonds and depart?"

Then again Poseidon, the earth-shaker, answered him: "Hephaestus, even if Ares shall avoid the debt and flee away, I will myself pay thee this."

Then the famous god of the two strong arms answered him: "It may not be that I should say thee nay, nor were it seemly."

Ὣς εἰπὼν δεσμὸν ἄπας μένος Ἡφαίστοιο.
τὼ δ' ἅτε δὴ δεσμοῖο λυθέν, κρατεροῦ περ ἐόντος, 300
αὖτις ἀναΐξαντε ὁ μὲν Θρῆκόνδε βεβήει,
ἡ δ' ἄρα Κύπρον ἵκανε φιλομμειδὴς Ἀφροδίτη,
ἐς Πάφον· ἔνθα δέ οἱ τέμενος βωμός τε θυώδης
ἔνθα δέ μιν Χάριτες λοῦσαν καὶ χρῖσαν ἔλαιῳ
ἀμβροσίῳ, οἷα θεοῖς ἐπενήνοθεν αἰὲν ἐόντες, 305
ἀμφὶ δὲ εἵματα ἕσσαν ἐπήρατα, θαῦμα ἰδέσθαι.

Τοῖον ἄρ ἀοιδὸς ἄειδε περικλυτὸς αὐτὰρ Ὀδυσσεὺς
τέρπετ' ἐν φρεσὶν ἥσιν ἀκούων ἠδὲ καὶ ἄλλοι
Φαίηκες δολιχήρετμοι, ναυσικλυτοὶ ἄνδρες.

Ἀλκινόος δ' Ἄλιον καὶ Λαοδάμαντα κέλευσεν 370
μουνάξ ὀρχήσασθαι, ἐπεὶ σφίσιν οὔ τις ἐρίζει·
οἱ δ' ἐπεὶ οὖν σφαῖραν καλὴν μετὰ χερσὶν ἔλοντο,
πορφυρέην, τὴν σφῶν Πολύβος ποίησε δαίφρων,
τὴν ἑτέρος ῥιπτάσκε πρὸς νέφεα σκιόεντα
ἰενάμενος ἐνιαυν, ὁ δ' ἀπὸ χθονὸς ὕψοσ' ἀερθεὶς 375
ῥηϊδίως μεθέλεσκε, πάρος ποσὶν εἴδατ' ἱκέσθαι.
αὐτὰρ ἐπεὶ δὴ σφαίρης ἐπ' ἴδιν πειρήσαντο,
ὀρχήσαντο δὲ ἔπειτα ποτὶ χθονὶ πουλυβοτείρῃ
παρφὰ ἀμειβόμενοι· κοῦροι δ' ἐπελήϊσαν ἄλλοι
ἑστεῶτες κατ' ἀγῶνα, πολὺς δ' ὑπὸ κόμπος ὀρώρει. 380

Δὴ τοτ' ἄρ' Ἀλκινόοιο προσέφατο δῖος Ὀδυσσεύς·
"Ἀλκινόε πρόπολε, πάντων ἀριδείκετε λαῶν,
ἦ μὲν ἀπειλήσας βητάρμονας εἶναι ἀρίστους,
νῦν ἄρ' ἐτοίμα τέτυκται· ἐπιβὰς μ' ἔχει εἰσορόωντα."

Ὣς φάτο, γηθήσεν δ' ἱερὸν μένος Ἀλκινόοιο, 385
αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα·

So saying the mighty Hephaestus loosed the bonds and the two, when they were freed from that bond so strong, sprang up strait away. And Ares departed to Thrace, but the laughter-loving Aphrodite went to Cyprus, to Paphos, where is her demesne and fragrant altar. There the Graces bathed her and anointed her with immortal oil such as gleams upon the gods that are forever. And they clothed her in lovely raiment, a wonder to behold.

Thus sang the famous minstrel; and Odysseus was glad at heart as he listened, and so too were the Phaeacians of the long oars, seen famed for their ships.

Then Alcinoos bade Halios and Laodamas dance alone, for no one could vie with them. And when they had taken in their hands the beautiful ball of purple, which wise Polybos had made for them, the one would cast backward and toss it toward the shadowy clouds, and the other would leap up from the earth and so easily catch it before his feet touched the ground again. But when they had tried their skill in throwing the ball straight up, the two fell to dancing on the bounteous earth, ever tossing the ball to and fro, and the other youths stood to the sides and beat time, and thereat a great din arose.

Then to Alcinoos spoke godly Odysseus: "Lord Alcinoos, renowned above all men,[1] thou didst boast that thy dancers were the best, and lo, thy words are made good; amazement holds me as I look on them."

So he spoke, and the strong and mighty Alcinoos was glad, and straightway he spoke among the Phaeacians, lovers of the oar:

[1] Or, perhaps, "dearest," "severest."
[2] Or, "above all the people."

" Κέκλυτε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες,
ὁ ξεῖνος μάλα μοι δοκέει πεπνυμένος εἶναι.
ἀλλ' ἄγε οἱ δώμεν ξεινήιον, ὡς ἐπιείκες.
δωδεκα γὰρ κατὰ δῆμον ἀριπρεπέες βασιλῆες 390
ἀρχοὶ κραίνουσι, τρισκαιδέκατος δ' ἐγὼ αὐτός·
τῶν οἱ ἕκαστος φᾶρος ἐυπλυνες ἠδὲ χιτῶνα
καὶ χρυσοῖο τάλαντον ἐνείκατε τιμήεντος.
αἶψα δὲ πάντα φέρωμεν ἀολλέα, ὄφρ' ἐνὶ χερσὶν
ξεῖνος ἔχων ἐπὶ δόρπον ἴῃ χαίρων ἐνὶ θυμῷ. 395
Εὐρύαλος δέ ἑ αὐτὸν ἀρεσσασθαι ἐπέεσσι
καὶ δωρῳ, ἐπεὶ οὔ τι ἔπος κατὰ μοῖραν ἔειπεν."
Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐπῄνεον ἠδ' ἐκέλευον,
δῶρα δ' ἄρ' οἰσέμεναι προέσαν κήρυκα ἕκαστος.
τὸν δ' αὖτ' Εὐρύαλος ἀπαμειβόμενος φωνήσειν τε· 400
" Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,
τοιγὰρ ἐγὼ τόν ξεῖνον ἀρέσσομαι, ὡς σὺ κελεύεις.
δώσω οἱ τόδ' ἄορ παγχάλκεον, ᾧ ἔπι κώπη
ἀργυρέη, κολεὸν δὲ νεοπρίστου ἐλέφαντος
ἀμφιδεδίνηται· πολέος δέ οἱ ἄξιον ἔσται." 405
Ὣς εἰπὼν ἐν χερσὶ τιθεὶ ξίφος ἀργυρόηλον
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
" Χαῖρε, πάτερ ὦ ξεῖνε· ἔπος δ' εἴ πέρ τι βεβάκται
δεινόν, ἄφαρ τὸ φέροιεν ἀναρπάξασαι ἄελλαι.
σοὶ δὲ θεοὶ ἄλοχον τ' ἰδέειν καὶ πατρίδ' ἱκέσθαι 410
δοῖεν, ἐπεὶ δὴ δηθὰ φίλων ἄπο πήματα πάσχεις."
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
" Καὶ σὺ φίλος μάλα χαῖρε, θεοὶ δέ τοι ὄλβια δοῖεν.

"Hear me, leaders and counsellors of the Phaeacians. This stranger verily seems to me a man of understanding. Come then, let us give him a gift of friendship, as is fitting, for twelve glorious kings bear away in our land as rulers, and I myself am the thirteenth. Now do you, each of the twelve, bring a newly washed cloak and tunic, and a talent of precious gold, and let us straightway bring all together, that the stranger with our gifts in his hands may go to his supper glad at heart. And let Euryalus make amends to the stranger himself with words and with a gift, for the word that he spoke was in no wise seemly."

So he spoke, and they all praised his words and bade that so it should be, and sent forth every man a herald to fetch the gifts. And Euryalus in turn made answer, and said:

"Lord Alcinous, renowned above all men, I will indeed make amends to the stranger, as thou bidderest me. I will give him this sword, all of bronze, whereon is a hilt of silver, and a scabbard of new-sawn ivory is wrought about it, and it shall be to him a thing of great worth."

So saying, he put into his hands the silver-studded sword, and spoke, and addressed him with winged words: "Hail, Sir stranger, but if any word has been spoken that was harsh, may the storm-winds straightway snatch it and bear it away. And for thyself, may the gods grant thee to see thy wife, and to come to thy native land, for long time hast thou been suffering woes far from thy friends."

And Odysseus of many wiles answered him: "All hail to thee, too, friend, and may the gods grant

μηδέ τι τοι ξιφέος γε ποθὴ μετοπισθε γενοιτο
τουτου, ὁ δή μοι δωκας ἀρεσσαμενος ἐπεεσσιν." 415
Ἦ ῥα καὶ ἀμφ' ὤμοισι θέτο ξιφος ἀργυροηλον,
δύσετό τ' ἠέλιος, καὶ τῷ κλυτὰ δωρα παρῆεν.
καὶ τά γ' ἐς Ἀλκινοοιο φερον κηρυκες ἀγανοί·
δεξαμενοι δ' ἄρα παῖδες ἀμυμονος Ἀλκινοοιο
μητρι παρ' αἰδοίῃ ἔθεσαν περικαλλέα δῶρα. 420
τοῖσιν δ' ἡγεμονευ' ἱερὸν μενος Ἀλκινοοιο,
ἐλθοντες δε καθῖζον ἐν ὑψηλοῖσι θρόνοισι.
δή ῥα τοτ' Ἀρητη προσέφη μενος Ἀλκινοοιο·
"Δεῦρο, γυναι, φέρε χηλὸν ἀριπρεπέ, ἤ τις ἄριστη
ἐν δ' αὐτῇ θες φᾶρος ἐυπλυνὲς ἠδὲ χιτῶνα. 425
ἀμφὶ δέ οἱ πυρὶ χαλκον ἰηνατε, θέρματε δ' ὕδωρ,
ὄφρα λοεσσάμενος τε ἰδων τ' ἐυ πειμενα πάντα
δῶρα, τά οἱ Φαίηκες ἀμυμονες ἐνθαδ' ἔνεικαν,
δαιτί τε τέρπηται καὶ ἀοιδῆς ὕμνον ἀκουων
καί οἱ ἐγὼ τοδ' ἔλεισον ἐμὸν περικαλλὲς ἐπάσσω, 430
χρυσεον, ὄφρ' ἐμεθεν μεμνημένος ἤματα πάντα
σπένδῃ ἐνι μεγαρῳ Διί τ' ἄλλοισιν τε θεοῖσιν."
Ὣς ἔφατ', Ἀρητη δὲ μετὰ δμῳῆσιν ἔειπεν
ἀμφὶ πυρι στῆσαι τρίποδα μέγαν ὅττι τυχιστα.
αἱ δε λοεστροχοον τριποδ' ἵστασαν ἐν πυρὶ κηλέῳ, 435
ἐν δ' ἄρ' ὕδωρ ἔχεαν, ὑπὸ δε ξυλα δαῖον ἐλοῦσαι.
γαστρηρ μέν τριποδος πῦρ ἄμφεπε, θέρματο δ' ὕδωρ·
τοφρα δ' ἄρ' Ἀρητη ξείνῳ περικαλλὲα χηλὸν
ἐξεφερεν θαλάμοιο, τίθει δ' ἐνὶ κάλλιμα δῶρα,
ἐσθῆτα χρυσόν τε, τά οἱ Φαίηκες ἔδωκαν· 440

thee happiness, and mayest thou never hereafter miss this sword which thou hast given me, making amends with gentle speech.

He spoke, and about his shoulders hung the silver-studded sword. And the sun set, and the glorious gifts were brought him. These the lordly heralds bore to the palace of Alcinous, and the sons of peerless Alcinous took the beautiful gifts and set them before their honoured mother. And the strong and mighty Alcinous led the way, and they came in and sat down on the high seats. Then to Arete spoke the mighty Alcinous:

"Bring hither, wife, a goodly chest, the best thou hast, and thereof place in it a newly washed cloak and tunic, and do ye heat for the stranger a cauldron on the fire, and warm water, that when he has bathed and has seen well bestowed all the gifts which the noble Phaeacians have brought hither, he may take pleasure in the feast, and in hearing the strains of the song. And I will give him this beautiful cup of mine, wrought of gold, that he may remember me all his days as he pours libations in his halls to Zeus and to the other gods."

So he spoke, and Arete bade her handmaids to set a great cauldron on the fire with all speed. And they set on the blazing fire the cauldron for filling the bath, and poured in water, and took billets of wood and kindled them beneath it. Then the fire played about the belly of the cauldron, and the water grew warm, but meanwhile Arete brought forth for the stranger a beautiful chest from the treasure chamber, and placed in it the goodly gifts, the raiment and the gold, which the Phaeacians

ἐν δ' αὐτῇ φάρος θῆκεν καλόν τε χιτῶνα,
καί μιν φωνήσασ' ἔπεα πτερόεντα προσηύδα
"Αὐτος νῦν ἴδε πῶμα, θοῶς δ' ἐπι δεσμὸν ἴηλον,
μή τίς τοι καθ' ὁδὸν δηλήσεται, ὁππότ' ἂν αὖτε
εὕδῃσθα γλυκὺν ὕπνον ἰὼν ἐν νηῒ μελαίνῃ." 445
Αὐτὰρ ἐπεὶ τό γ' ἄκουσε πολύτλας δῖος Ὀδυσσεύς,
αὐτίκ' ἐπήρτυε πῶμα, θοῶς δ' ἐπὶ δεσμὸν ἴηλεν
ποικίλον, ὃν ποτέ μιν δεδαὼς φρεσὶ πότνια Κίρκη.
αὐτόδιον δ' ἄρα μιν ταμίη λουσασθαι ἀνώγει
ἐς ῥ' ἀσάμινθον βαινθ'· ὁ δ' ἄρ' ἀσπασίως ἴδε θυμῷ 450
θερμὰ λοετρ', ἐπεὶ οὔ τι κομιζομένός γε θάμιζεν,
ἐπεὶ δὴ λίπε δῶμα Καλυψοῦς ἠυκόμοιο.
τόφρα δέ οἱ κομιδή γε θεῷ ἐς ἔμπεδος ἦεν.
Τὸν δ' ἐπεὶ οὖν ὄμφαὶ λοῦσαν καὶ χρῖσαν ἐλαίῳ,
ἀμφὶ δέ μιν χλαῖναν καλὴν βάλον ἠδὲ χιτῶνα, 455
ἐκ ῥ' ἀσαμίνθου βᾶς ἄνδρας μετὰ οἰνοποτῆρας
ἧιε· Ναυσικάα δὲ θεῶν ἄπο κάλλος ἔχουσα
στῆ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,
θαύμαζεν δ' Ὀδυσῆα ἐν ὀφθαλμοῖσιν ὁρώσα,
καί μιν φωνήσασ' ἔπεα πτερόεντα προσηύδα· 460
"Χαῖρε, ξεῖν', ἵνα καί ποτ' ἐὼν ἐν πατρίδι γαίῃ
μνήσῃ ἐμεῦ, ὅτι μοι πρώτῃ ζωάγρι' ὀφέλλεις."
Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς,
"Ναυσικαὰ θύγατερ μεγαλήτορος Ἀλκινόοιο,
οὕτω νῦν Ζεὺς θεῖος, ἐρίγδουπος πόσις Ἥρης, 465
οἴκαδέ τ' ἐλθέμεναι καὶ νόστιμον ἦμαρ ἰδέσθαι·

gave. And therein she herself placed a cloak and a fair tunic, and she spoke and addressed Odysseus with winged words:

"Look now to yourself to the lid, and quickly cast a cord upon it, lest some one despoil thee of thy goods on the way, when later on[1] thou art lying in sweet sleep, as thou farest in the black ship."

Now when the much-enduring goodly Odysseus heard these words, he straightway fitted on the lid, and quickly cast a cord upon it—a cunning knot, which queenly Circe once had taught him. Then forthwith the housewife bade him go to the bath and bathe, and his heart was glad when he saw the warm bath, for he had not been wont to have such tendance from the time that he left the house of fair-haired Calypso, but until then he had tendance continually as a god.

Now when the handmaids had bathed him and anointed him with oil, and had cast about him a fair cloak and a tunic, he came forth from the bath, and went to join the men at their wine. And Nausicaa, gifted with beauty by the gods, stood by the door post of the well-built hall, and she marvelled at Odysseus, as her eyes beheld him, and she spoke, and addressed him with winged words:

"Farewell, stranger, and hereafter even in thy own native land mayest thou remember me, for to me first thou owest the price of thy life."

Then Odysseus of many wiles answered her: "Nausicaa, daughter of great-hearted Alcinous, so may Zeus grant, the loud-thundering lord of Hera, that I may reach my home and see the day of

[1] See Merry and Riddell ad loc.

τῷ κέν τοι καὶ κεῖθι θεῷ ἐν εὐχετοῴμην
εἰδὶ ἤματα πάντα· σὺ γὰρ μ' ἐβίωσας, κουρη."
Ἦ ῥα καὶ ἐς θρόνον ἷζε παρ' Ἀλκινόοιο βασιλῆος·
οἱ δ' ἤδη μοίρας τ' ἔνεμον κεροῦντό τε οἶνον. 470
κῆρυξ δ' ἐγγύθεν ἦλθεν ἄγων ἐρίηρον ἀοιδόν,
Δημοδόκον λαοῖσι τετιμένον· εἷσε δ' ἄρ' αὐτὸν
μέσσῳ δαιτυμόνων, πρὸς κίονα μακρὸν ἐρείσας·
δὴ τότε κήρυκα προσέφη πολύμητις Ὀδυσσεύς,
νωτόν ἀποπρόταμων, ἐπὶ δὲ πλεῖον ἐλλείπετο, 475
ἀργιόδοντος νώτ, θαλερὴ δ' ἦν ἀμφὶς ἀλοιφή·
"Κῆρυξ, τῇ δή, τοῦτο πόρε κρέας, ὄφρα φάγῃσιν,
Δημοδόκῳ· καί μιν προσπτύξομαι ἀχνύμενός περ·
πᾶσι γὰρ ἀνθρώποισιν ἐπιχθονίοισιν ἀοιδοὶ
τιμῆς ἔμμοροι εἰσι καὶ αἰδοῦς, οὕνεκ' ἄρα σφέας 480
οἶμας μοῦσ' ἐδίδαξε, φίλησε δὲ φῦλον ἀοιδῶν."
Ὣς ἄρ' ἔφη, κῆρυξ δὲ φέρων ἐν χερσὶν ἔθηκεν
ἥρῳ Δημοδόκῳ· ὁ δ' ἐδέξατο, χαῖρε δὲ θυμῷ.
οἱ δ' ἐπ' ὀνειατ' ἐτοῖμα προκείμενα χείρας ἴαλλον,
αὐτὰρ ἐπεὶ ποσίος καὶ ἐδητύος ἐξ ἔρον ἕντο, 485
δὴ τότε Δημοδόκον προσέφη πολυμήτις Ὀδυσσεύς·
"Δημοδόκ', ἔξοχα δή σε βροτῶν αἰνίζομ' ἁπάντων.
ἢ σέ γε μοῦσ' ἐδίδαξε, Διὸς παῖς, ἢ σέ γ' Ἀπόλλων·
λίην γὰρ κατὰ κοσμον Ἀχαιῶν οἶτον ἀείδεις,
ὅσσ' ἔρξαν τ' ἔπαθόν τε καὶ ὅσσ' ἐμόγησαν Ἀχαιοί, 490
ὥς τέ που ἢ αὐτὸς παρεών ἢ ἄλλου ἀκούσας.
ἀλλ' ἄγε δὴ μετάβηθι καὶ ἵππειον κόσμον ἄεισον

my returning. Then I will even there pray to thee as to a god all my days, for thou, maiden, hast given me life."

He spoke, and sat down on a chair beside king Alcinous. And now they were serving out portions and mixing the wine, when the herald came near, leading the good minstrel, Demodocus, held in honour of the people, and seated him in the midst of the banqueters, leaning his chair against a high pillar. Then to the herald said Odysseus of many wiles, cutting off a portion of the chine of a white-tusked boar, whereof yet more was left, and there was rich fat on either side:

"Herald, take and give this portion to Demodocus, that he may eat, and I will greet him, despite my grief. For among all men that are upon the earth minstrels win honour and reverence, for that the Muse has taught them the paths of song, and loves the tribe of minstrels."

So he spoke, and the herald bore the portion and placed it in the hands of the lord Demodocus, and he took it and was glad at heart. So they put forth their hands to the good cheer lying ready before them. But when they had put from them the desire of food and drink, then to Demodocus said Odysseus of many wiles:

"Demodocus, verily above all mortal men do I praise thee, whether it was the Muse, the daughter of Zeus, that taught thee, or Apollo; for well and truly dost thou sing of the fate of the Achaeans, all that they wrought and suffered, and all the toils they endured, as though haply thou hadst thyself been present, or hadst heard the tale from another. But come now, change thy theme, and

δουρατέου, τον Ἐπειὸς ἐποιησεν εἰν Ἀθήνῃ,
ἐν ᾧ περ δὴ ἀκροτάτῃ ἐνὶ ἡτορι δῖος Ὀδυσεὺς
ἀνδρῶν ἐμπλήσας οἱ ῥ' Ἴλιον ἐξαλαπαξαν. 495
εἰ περ δὴ μοι τοῦτο κατὰ μοῖραν καταλέξῃς,
αὐτίκ' ἐγὼ πᾶσιν μυθήσομαι ἀνθρώποισιν,
ὡς ἄρα τοι κ[illegible]φρων θεὸς ὤπασε θέσπιν ἀοιδήν."
Ὣς φάθ', ὁ δ' ὁρμηθεὶς θεοῦ ἤρχετο, φαίνε δ' ἀοιδήν,
ἔνθεν ἄλων ὡς οἱ μὲν ἐνοσσέλμοιο ἐπὶ νηῶν 500
βάντες ἀπωτέρω, πῦρ ἐν κλισίῃσι βάλοντες,
Ἀργεῖοι, τοὶ δ' ἄλλη ἀγακλυτὸν ἀμφ' Ὀδυσῆα
ἧατ' ἐπὶ Τρώων ἀγορῇ κεκαλυμμένος ἵππῳ·
αὐτοὶ γὰρ μιν Τρῶες ἐς ἀκροτάτην ἐρύσαντο
ἐς ὁ μὲν ἑστήκει, τοὶ δ' ἄλλα πολλ' ἀγόρευον 505
ἡμενοι ἀμφ' αὐτῷ· τρίχα δὲ σφίσιν ἡδέα βουλή,
ἠὲ διαπλήξαι [1] κοίλον δόρυ πηλέι χαλκῷ,
ἢ κατὰ πετράων βάλεειν ἐρύσαντας ἐπ' ἄκρης,
ἢ ἄλαδε μέγ' ἄγαλμα θεῶν θελκτήριον εἶναι,
τῷ περ δὴ καὶ ἔπειτα τελευτήσεσθαι ἔμελλεν 510
αἶσα γὰρ ἦν ἀπολέσθαι, ἐπεὶν πόλις ἀμφιβαλοῦσα
δουρατέου μέγαν ἵππον, ὅθ' ἔνδον πάντες ἄριστοι
Ἀργείων Τρώεσσι φόνον καὶ κῆρα φέροντες.
ἤειδεν δ' ὡς ἄστυ ἐϊσκάθε οἶκε Ἀχαιῶν
ἵππου ἐκ δεχομένου, κοίλου λόχου ἐκπρολιπόντες 515
ἄλλον δ' ἄλλῃ δαῖε πόλιν περαιζήμεν αἴπυν,
αὐτὰρ Ὀδυσσῆα πρότι δώματα Δηιφόβοιο
βῆμεναι, ἠύτ' Ἄρηα σὺν ἀντιθέῳ Μενελάῳ
κεῖθι δὴ αἰνότατον πόλεμον φάτο τολμήσαντα
νικῆσαι καὶ ἔπειτα διὰ μεγάθυμον Ἀθήνην. 520

[1] διαπλῆξαι Aristarchus: διαπλάσσω MSS.

ung of the building of the horse of wood which Epeius made with Athena's help, the horse which once Odysseus led up into the citadel as a thing of guile, when he had filled it with the men who wrought Ilion. If thou dost indeed tell me true, then straight I will declare to all mankind that the god has of a ready heart granted unto the gift of divine song."

So he spoke, and the minstrel, moved by the god, began, and set his song be heard, taking up the tale where the Argives had embarked on their benched ships and were sailing away, after casting fire on their huts, while those of the crew of godlike Odysseus were now sitting in the place of assembly of the Trojans, hidden in the horse, for the Trojans had themselves dragged it to the citadel. So there it stood, while they debated, and long on they sat, uncertain, and could form no resolve. Nay, in three ways did counsel. And forever in their minds, either to cleave the hollow timber with the pitiless bronze, or to drag it to the height and cast it down the rocks, or to let it stand as a great offering to propitiate the gods, even as in the end it was to be brought to pass, for it was their fate to perish when there rose within the city the great horse of wood, wherein were sitting all the best of the Argives, bearing to the Trojans death and fate. And he sang how the sons of the Achaeans poured forth from the horse and, leaving their hollow ambush, sacked the city. Of the others he sang how in divers ways they wasted the lofty city, but of Odysseus, how he went like Ares to the house of Deiphobus, together with godlike Menelaus. There it was, he said, that Odysseus braved the most terrible fight and in the end conquered by the aid of great-hearted Athena.

Τοῖσ' ἐν δαῖτα δεῖπνον ἐπιστήσας ἐνὶ δῶμα Ὀδυσσεὺς
τοῖσιν δ' ἐν κλισμὸν τε θρόνον τε ἐπὶ σφυρὸν ἔπεσε
ἐκ δὲ τοῦ ἐν κλισμῷ φίλου υἱοῦ ἀμφιτεταμένου,
ἐκ τε τοῦ ἐν θρόνῳ πολύκλαυτον κεφαλὴν τε κόρυμβον,
δόρπον καὶ τεκμήρατο κοιμήσας ἐνὶ θυμῷ
ἦ μὲν τὸν δὴ ἔπειτα καὶ ἀστεμφέα ἔστορε κῶας
ἐκ δὲ αὐτῆς χιμάρου λίνα κοῖλα κοῖλα τε τ' ἀμφὶ
κοῦρον ἀνεστόρεσεν μεταφρένου ἐν καὶ ὤμοιν
ἐν μέσῳ ἐστορέσασα, πόνων τ' ἐπέλησεν καὶ ἀέλπτων
τῷ δ' ἄλλοι μνηστῆρι ἔχει φίλον ἔστορε θυμὸν
ἐν Ὀδυσσεὺς ἄλλοι τε θεοὶ ἐπιφόβοι ἔλαβον ὕπνον.
ἐκ δ' ἄλλοι μὲν πάντες ἀλιάσθαι ἔκαστοι ἔλεον,
Ἀλκινόοιο δὲ μὲν ἔνι οἴκῳ ἐπιφόβοιο πόδ' ἔκαστος,
ἔμπνοος ἀνὴρ αὐτοῦ. βάλε τὸ στεναχίζοντος ἄκουον
αἶψα δὲ θαυμάσας φιλοστόνοιο μετέφη

"Κέκλυτε, Φαίηκες ἡγήτορες ἠδὲ μέδοντες,
δημόσιοι τ' ἄρ' ἐγὼ σχέδον φράσομεν ἐν λόγῳ ἀν
οὐ γὰρ πώ τινα τόνδε χαμαιζήλοιο τράπεζα
ἐξ οὗ δὴ πρώτιστα τε καὶ ἄρχομαι ἔνθεν ἀνῶν,
τὸν τόδ' ἐν τῷ πάντων ἀνέρων ἔνθεν ἀνῶν
ὁ ξεῖνος μάλα τοῦ μὲν ἔχει φόβος ἀμφιθέασθαι
ἀλλ' ἄρ' ἐ μὲν σχέδον, ἐν ὅμοιν τιμῶμεν πάντες,
ξεινόσυνα καὶ ξεῖνος ἔπει πολὺ κάλλιον ἔστω
ἀλλὰ γὰρ ξεινοῦ τοῦ κλέος ἐστὶν τόδε,
πομπὴ καὶ φίλα δῶρα, τὰ οἱ βέλομεν φιλέοντες
ἔστι κακοῦ τοῦ ξεῖνος ἔ' ἔστιν τε τέτυκται
ἀνέρι δὲ τ' ἀλγεῖν τόν δυσφήμῳ τρομέοντι
τῷ τὸν μὲν ἐν ἀνέρι τόνδε νόμοι κεφάλαιοι
ἔστι δὲ τ' ἀέρμοιν φοίβοι δὲ τε κάλλιον ἔστω.

This sang the famous minstrel song. But the heart of Odysseus was moved and tears wet his cheeks beneath his eyelids. And as a woman wails and flings herself about her dear husband, who has fallen in front of his city and his people, seeking to ward off from his city and his children the pitiless day; and as she beholds him dying and gasping for breath, and clings to him and wails aloud, while the foe behind her smite her back and shoulders with their spears and lead her away to captivity to bear toil and woe, while with most piteous grief her cheeks are wasted; even so did Odysseus let fall pitiful tears from his eyelids beneath his brows. Now from all the rest he concealed the tears that he shed, but Alcinoüs alone marked him and took heed, for he sat by him and heard him groaning heavily. And straightway he spoke among the Phaeacians, lovers of the oar:

"Hear me, leaders and counsellors of the Phaeacians, and let Demodocus now check his clear-toned lyre, for in no wise to all is he does he give pleasure with this song. Ever since we began to sup and the divine minstrel was moved to sing, from that time yon stranger has never ceased from sorrowful lamentation, a cruel anguish has encompassed his heart. Nay, let the minstrel cease, that we may all make merry, hosts and guests alike, since it is better thus. Lo, for the sake of the honoured stranger are these things have been made ready, the sending and the gifts of friends, which we give him of our love. Dear as a brother is the stranger and the suppliant to a man whose wits have never so short a range. Therefore do not thou longer hide with crafty thought whatever I shall ask thee, to speak out plainly is

εἰν' ἔνομ' ὅττι σε κεῖθι κιλεον μητήρ τε πατήρ τε 550
ἄλλοι θ' οἳ κατὰ δῶτυ καὶ οἳ περιναιετάουσιν
οὐ μὲν γὰρ τιν πομπὴν ἀνώνυμον ἔστ' ἀνθρώπων,
οὐ κακὸν οὐδὲ μὲν ἐσθλὸν, ἐπὴν τὰ πρῶτα γένηται,
ἀλλ' ἐπὶ πᾶσι τίθενται, ἐπεὶ κε τέκωσι, τοκῆες.
εἰπὲ δέ μοι γαῖάν τε τεὴν δῆμόν τε πόλιν τε, 555
ὄφρα σε τῇ πέμψωσι τιτυσκόμεναι φρεσὶ νῆες·
οὐ γὰρ Φαιήκεσσι κυβερνήτορες ἔασιν,
οὐδέ τι πηδάλι' ἔστι, τά τ' ἄλλαι νῆες ἔχουσιν·
ἀλλ' αὐταὶ ἴσασι νοήματα καὶ φρένας ἀνδρῶν,
καὶ πάντων ἴσασι πόλιας καὶ πίονας ἀγροὺς 560
ἀνθρώπων, καὶ λαίτμα τάχιστ' ἄλοσ ἐκπεφόβηται
ἠέρι καὶ νεφέλῃ κεκαλυμμένα· οὐδέ ποτ' ὄφιν
εὔτε τι πημανθῆναι ἐπὶ δέος οὔτ' ἀπολέσθαι.
ἀλλὰ τόδ' ὡς ποτε πατρὸς ἐγὼν εἰπόντος ἄκουσα
Ναυσιθόου, ὃς ἔφασκε Ποσειδάων' ἀγάασθαι 565
ἡμῖν, οὕνεκα πομποὶ ἀπήμονες εἰμεν ἁπάντων.
φῆ ποτε Φαιήκων ἀνδρῶν ἐυεργέα νῆα
ἐκ πομπῆς ἀνιοῦσαν ἐν ἠεροειδέϊ πόντῳ
ῥα σέμεναι, μέγα δ' ἧμιν ὄρος πόλει ἀμφικαλύψειν.
ὡς ἀγόρευ' ὁ γέρων· τὰ δὲ κέν θεὸς ἢ τελέσειεν 570
ἢ κ' ἀτελεστ' εἴη, ὡς οἱ φίλον ἔκλετο θυμῷ·
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως καταλέξον,
ὅππῃ ἀπεπλωγχθῆς τε καὶ ἅς τινας ἵκεο χώρας
ἀνθρώπων, ἠδ' τοὺς τε πόλιας τ' ἐν ναιετάοσας,
ἠμὲν ὅσοι χαλεποί τε καὶ ἄγριοι οὐδὲ δίκαιοι, 575
οἵ τε φιλόξεινοι, καὶ σφιν νόος ἐστὶ θεοῦδής.
εἰπὲ δ' ὅ τι κλαίεις καὶ ὀδύρεαι ἔνδοθι θυμῷ
Ἀργείων Δαναῶν ἠδ' Ἰλίου οἶτον ἄκουσας,

the better course. Tell me the name by which they were wont to call you in the home even by mother and by father and in your town besides, by townsmen and by dwellers round about. For there is no one of all mankind who is nameless, be he base man or noble, when once he has been born, but parents bestow name on him when they give birth to him. And tell me the country, the people and the city, that our ships may convey thee thither, discerning the course in their wits. For the Phaeacians have no pilots nor steering oars such as other ships have, but the ships of themselves understand the thing we say, minds of men, and they know the cities and rich fields of all peoples, and most swiftly do they cross over the gulf of the sea, hidden in mist and cloud, nor ever have they fear of harm or ruin. Yet this I once heard from my father Nausithous, who was wont to say that Poseidon was wroth with us because we give safe conveyance to all men. He said that some day on a well-built ship of the Phaeacians returning from a conveyer over the misty deep, Poseidon would smite her and would fling a great mountain about our city.[1] So that old man spoke, and these things the god will have brought to pass, or will leave unfulfilled as may be in good pleasure. But come now, tell me this and declare it true, whither thou hast wandered and to what countries of men thou hast come, tell me of the people and of their towns, but tell me both of those who are cruel and wild and unjust, and of those who love strangers and fear the gods in their thoughts. And tell me why thou dost weep and wail in spirit as thou hearest the doom of the Argive Danaans and of Troy. This the gods

[1] That is, so as to cut them off from the sea.

τὸν δε θεοὶ μὲν τεῦξαν, ἐπεκλώσαντο δ' ὄλεθρον
ἀνθρώποις, ἵνα ᾖσι καὶ ἐσσομένοισιν ἀοιδή. 580
ἦ τίς τοι καὶ πηὸς ἀπέφθιτο Ἰλιόθι πρὸ
ἐσθλὸς ἐών, γαμβρὸς ἢ πενθερός, οἵ τε μάλιστα
κήδιστοι τελέθουσι μετ' αἷμά τε καὶ γένος αὐτῶν;
ἦ τίς που καὶ ἑταῖρος ἀνὴρ κεχαρισμένα εἰδώς,
ἐσθλός, ἐπεὶ οὐ μέν τι κασιγνήτοιο χερείων 585
γίγνεται, ὅς κεν ἑταῖρος ἐὼν πεπνυμένα εἰδῇ."

wrought, and spun the skein of ruin for men, that there might be a song for those yet to be born. Did some kinsman of thine fall before Ilios, some good, true man, thy daughter's husband or thy wife's father, such as are nearest to one after one's own kin and blood? Or was it haply some comrade dear to thy heart, some good, true man? For no whit worse than a brother is a comrade who has an understanding heart."

I

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεὺς·
"Ἀλκινόε κρεῖον, πάντων ἀριδείκετε λαῶν,
ἦ τοι μὲν τόδε καλὸν ἀκούειν ἐστὶν ἀοιδοῦ
τοῖος δδ' οἷος ὅδ' ἐστί, θεοῖς ἐπαλίγκιος αὐδήν.
οὐ γὰρ ἔγωγ' ἔτι φημὶ τέλος χαριέστερον εἶναι 5
ἢ ὅτ' ἐυφροσύνη μὲν ἔχῃ κατὰ δῆμον ἅπαντα,
δαιτυμόνες δ' ἀνὰ δῶμα κατ' ἀκούοντες ἀοιδοῦ
ἥμενοι ἑξῆς, παρὰ δὲ πλήθωσι τράπεζαι
σίτου καὶ κρειῶν, μέθυ δ' ἐκ κρητῆρος ἀφύσσων
οἰνοχόος φορέῃσι καὶ ἐγχείῃ δεπάσσῃσι· 10
τοῦτο τί μοι καλλίστον ἐνὶ φρεσὶν εἴδεται εἶναι·
σοὶ δ' ἐμὲ κεῖνα θυμὸς ἐπιστρέπεται ἐπέεσσιν
εἴρεσθ', ὄφρ' ἔτι μᾶλλον ὀϊζυρόμενος ἐπιεκτίσω
τί πρώτον τοι ἔπειτα, τί δ' ὕστατον καταλέξω,
κήδεα, τὰ μοι πολλὰ δόσαν θεοὶ Οὐρανίωνες· 15
νῦν δ' ὄνομ' πρώτον μυθήσομαι, ὄφρα καὶ ὑμεῖς
εἰδῆτε, ἐγὼ δ' ἂν ἔπειτα φύγοιμι ὑπὸ νύκτας ἤμαρ
ὑμῖν ξεῖνος ἐών καὶ ἀπόπροθι δώματος ἐόντων.
εἰμὶ Ὀδυσσεὺς Λαερτιάδης, ὃς πᾶσι δολοῖσιν
ἀνθρώποισι μέλω, καί μοι κλέος οὐρανὸν ἵκει· 20
ναίω δ' Ἰθάκῃ ἐυδείελον· ἐν δ' ὄρος αὐτῇ
Νήριτον εἰνοσίφυλλον, ἐρίπρηνες· ἀμφὶ δὲ νῆσοι
πολλαὶ ναιετάουσι μάλα σχεδὸν ἀλλήλῃσι,
Δουλίχιόν τε Σάμῃ τε καὶ ὑλήεσσα Ζάκυνθος.

BOOK IX

THEN Odysseus, of many wiles, answered him, and said: "Lord Alcinous, renowned above all men, verily this is a good thing, to listen to a minstrel such as this man is, like unto the gods in voice. For myself I declare that there is no greater fulfilment of delight than when joy possesses a whole people, and banqueters in the halls listen to a minstrel, as they sit in order due, and by them tables are laden with bread and meat, and the cup bearer draws wine from the bowl and bears it round and pours it into the cups. This seems to my mind the fairest thing there is. But thy heart is turned to ask of my grievous woes, that I may weep and groan the more. What, then, shall I tell thee first, what last? for woes full many have the heavenly gods given me. First now will I tell my name, that ye, too, may know it, and that I hereafter, when I have escaped from the pitiless day of doom, may be your host, though I dwell in a home that is afar. I am Odysseus, son of Laertes, who am known among men for all manner of wiles,[1] and my fame reaches unto heaven. But I dwell in clear-seen Ithaca, wherein is a mountain, Neriton, covered with waving forests, conspicuous from afar, and round it lie many isles hard by one another, Dulichium, and Same, and wooded Zacynthus.

[1] Or, "who am known among all men for my wiles."

αὐτὴ δὲ χθαμαλὴ πανυπερτάτη εἰν ἁλὶ κεῖται 25
πρὸς ζόφον, αἱ δὲ τ' ἀνευθε πρὸς ἠῶ τ' ἠέλιόν τε,
τρηχεῖ, ἀλλ' ὀγαθή, κουροτρόφος· οὐ τοι ἔγωγε
ἧς γαίης ἐύναιμι γλυκερώτερον ἄλλο ἰδέσθαι.
ἣ μὲν μ' αὐτοῦ ἔρυκε Καλυψώ, δῖα θεαινα,
ἐν σπέεσι γλαφυροῖσι, λιλαιομένη πόσις εἶναι [1] 30
ὃς δ' αὖτως Κίρκη κατερήτυεν ἐν μεγαροῖσιν
Αἰαίη δολόεσσα, λιλαιομένη πόσις εἶναι·
ἀλλ' ἐμὸν οὔ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθον,
ὃς οὐδὲν γλυκίων ἧς πατρίδος οὐδὲ τοκῆος
γίγνεται, εἴ περ καί τε ἀπόπροθι πίονα οἶκον 35
γαίῃ ἐν ἀλλοδαπῇ πάσαι ἀνάγκαιθε τέκωσιν.
εἰ δ' ἄγε τοι καὶ νόστον ἐμὸν πολυκηδέ' ἐνίσπω,
ὃν μοι Ζεὺς ἐφέπεμψε ἀπὸ Τροίηθεν ἰόντι.
" Ἠλιόθεν με φέρων ἄνεμος Κικόνεσσι πέλασσεν,
Ἴσμαρον. ἔνθα δ' ἔγω πόλιν ἔκραθον, ἔλασα δ' αὐτοὺς 40
ἐκ πόλιος· δῶρον δ' ἄλοχόν τε καὶ κτήματα πολλὰ λαβόντες
δασσάμεθ', ὡς μή τις μοι ἀτεμβόμενος εἶοι ἴσης.
ἔνθ' ἦ τοι μὲν ἔγω ἐλέγω ποδὶ φευγέμεν ἤμαρ
ἠνώγεα, τοὶ δὲ μέγα νήπιοι οὐκ ἐπίθοντο.
ἔνθα δὲ πολλὸν μὲν μέθυ πίνετο, πολλὰ δὲ μῆλα 45
ἔσφαζον παρὰ θῖνα καὶ εἰλίποδας ἕλικας βοῦς·
τόφρα δ' ἐπ' ἀλλήλους Κίκονες Κικόνεσσι γειτονεῦν,

[1] Line 30 is omitted in most MSS.

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[1] This rendering of γλυκύς is just, but by Strabo v. ii. 12 and by modern Greek usage. The ordinary meaning "sweet" cannot be right here. The translation given of the whole passage brings Homer's description into agreement with the

Ithaca itself lies close in to the mainland[1] the furthest toward the gloom[2] but the others lie apart toward the Dawn and the sun, a rugged isle, but a good nurse of young men; and for myself no other thing can I see sweeter than one's own land. Of a truth Calypso, the beautiful goddess, sought to keep me by her in her hollow caves, yearning that I should be her husband; and in like manner Circe, queen of Aeaea, would fain have held me back in her halls, the goodly lady of Aeaea, yearning that I should be her husband; but they could never persuade the heart within my breast. So true is it that naught is sweeter than a man's own land and his parents, even though it be in a rich home that he dwells afar in a foreign land away from his parents. But come, let me tell thee also of my woeful home-coming, which Zeus laid upon me as I came from Troy.

"From Ilios the wind bore me and brought me to the Cicones, to Ismarus. There I sacked the city and slew the men; and from the city we took their wives and great store of treasure, and divided them among us, that so far as lay in me no man might go defrauded of an equal share. Then verily I gave command that we should flee with swift foot, but the others in their great folly did not hearken. But there much wine was drank, and many sheep they slew by the shore, and sleek kine of shambling gait. Meanwhile the Cicones went and called to other

actual facts. It accepts the view that Homer's Ithaca is to be identified not with Thiaki but with Leucas. As commonly rendered, the lines convey the poet's utter ignorance of the geography of western Greece.

[2] That is, from the standpoint of a mariner making his way up a coast toward the dark and unknown region of the north and west.

οἳ σφιν γειτονες ἦσαν, ἅμα πλεονες καὶ ἄριστοι,
ἠπειρον ναιοντες, ἐπιστάμενοι μὲν ἀφ' ἵππων
ἀνδρᾶσι μαρναεσθαι καὶ ὅτε χρὴ πεζὸν ἐόντα. 80
ἦλθον ἔπειθ' ὅσα φύλλα καὶ ἄνθεα γίγνεται ὥρῃ,
τόφρα τότε δὴ ῥα κακὴ Διὸς αἶσα παρεστη
ἡμιν αἰνομορο σιν, ἵν' ἄλγεα πολλὰ παθοιμεν
ἐπεσαμενοι δ' ἐμαχοντο μαχην παρὰ νηυσι θοῇσι,
βαλλον δ' ἀλληλους χαλκηρεσιν ἐγχεεσσιν. 85
ὄφρα μὲν ἠως ἦν καὶ ἀέξετο ἱερὸν ἦμαρ,
τοφρα δ' ἀλεξομενοι μενομεν πλεονας περ ἐοντας.
ἠμος δ' ἠέλιος μετεπισσευετο βουλυτονδε,
καὶ τοτε δὴ Κικονες κλίνεν δαμασαντες Ἀχαιοὶ
ἓξ δ' ἀφ' ἑκαστης νηος ἐυκνήμιδες ἑταῖροι 90
ἔλομεν· οἱ δ' ἄλλοι φυγομεν θανατον τε μορον τε.
Ἔνθεν δὲ προτερω πλομεν ἀκαχήμενοι ἦτορ,
δεισαντες θανατον, φιλοις ἀλέσαντες ἑταιρους.
οὐδ' ἄρα μοι προτερω νῆας ἔον ἀμφιελισσας,
πρὶν τινα των δειλῶν ἑταιρων τρις ἕκαστον αὖσαι, 95
οἵ θανον ἐν πεδίῳ Κικονων ὑπο δηωθεντες
νηυσι δ' ἐπώρα' ἄνεμον Βορέην νεφεληγερετα Ζευς
λαίλαπι θεσπεσιῃ, συν δε νεφεσσι κάλυψε
γαῖαν ὁμοῦ καὶ πόντον· ὀρωρε δ' οὐρανόθεν νὺξ.
αἱ μὲν ἔπειτ' ἐφέροντ' ἐπικαρσιαι, ἱστία δε σφιν 100
τριχθα τε καὶ τετραχθα διεσχισαν ἰῇ ἀνεμοιο,
καὶ τὰ μὲν ἐς νῆας καθεμον, δεισαντες ὄλεθρον,
αὐτὰς δ' ἐσεμάσσαμεν προπρόσσαμεν ἠπειρόνδε.
ἔνθα δυω νυκτας δυο τ' ἤματα συνεχὲς αἰεὶ
κειμεθ', ἀμοῦ καματῳ τε καὶ ἄλγεσι θυμον ἔδοντες. 105

Cicones who were their neighbours, at once more numerous and braver than they, men that dwelt inland and were skilled at fighting with thrust from chariots, and, if need were, on foot. So they came in the morning as thick as leaves or flowers spring up in their season, and then it was that an evil fate from *Zeus* beset us unlucky men that we might suffer woeful many. They set their battle in array and fought by the swift ships, and each side hurled at the other with bronze tipped spears. Now as long as it was morn and the sacred day was waxing so long we held our ground and beat them off though they were more than we. But when the sun turned to the time for the unyoking of oxen, then the Cicones prevailed and routed the Achaeans, and six of my well greaved comrades perished from each ship, but the rest of us escaped death and fate.

"Thence we sailed on grieved at heart, glad to have escaped from death, though we had lost our dear comrades; nor did I let my curved ships pass on till we had called thrice on each of those hapless comrades of ours who died on the plain cut down by the Cicones. But against our ships *Zeus*, the cloud-gatherer, roused the North Wind with a wondrous tempest, and hid with clouds the land and the sea alike, and night rushed down from heaven. Then the ships were driven headlong and their sails were torn to shreds by the violence of the wind. So we lowered the sails and stowed them aboard in fear of death, and rowed the ships hurriedly toward the land. There for two nights and two days continuously we lay, eating our hearts for weariness and sorrow. But

[illegible]

[illegible] 5

[illegible] 10

[illegible] 15

[illegible] 20

[illegible] 25

[illegible] 30

[illegible] 35

[illegible] 40

[illegible] 45

[illegible] 50

[illegible] 55

[illegible] 60

[illegible] 65

[illegible] 70

[illegible] 75

[illegible] 80

[illegible] 85

[illegible] 90

[illegible] 95

[illegible] 100

[illegible]

when now fair tressed Dawn brought to its birth the third day, we set up the masts and hoisted the white sails and took our seats, and the wind and the helmsmen steered the ship. And now all unscathed should I have reached my native land, but the wave and the current and the North Wind beat me back as I was rounding Maleia, and drove me from my course past Cythera.

Thence for nine days space I was borne by direful winds over the teeming deep; but on the tenth we set foot on the land of the Lotus-eaters, who eat a flowery food. There we went on shore and drew water, and straightway my comrades took their meal by the swift ships. But when we had tasted food and drink, I sent forth some of my comrades to go and learn who the men were, who here ate bread upon the earth, two men I chose, sending with them a third as a herald. So they went straightway and mingled with the Lotus-eaters, and the Lotus-eaters did not plan death for my comrades, but gave them of the lotus to taste. And whosoever of them ate of the honey-sweet fruit of the lotus, had no longer any wish to bring back word or to return, but there they were fain to abide among the Lotus-eaters feeding on the lotus, and forgetful of their homeward way. These men then, I brought back perforce to the ships, weeping, and dragged them beneath the benches and bound them fast in the hollow ships, and I bade the rest of my trusty comrades to embark with speed on the swift ships, lest peradventure anyone should eat of the lotus and forget his homeward way. So they went on board straightway and sat down upon the benches, and sitting well in order smote the grey sea with their oars.

Ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ 108
Κυκλώπων δ' ἐς γαῖαν ὑπερφιάλων ἀθεμίστων
ἱκόμεθ', οἳ ῥα θεοῖσι πεποιθότες ἀθανάτοισιν
οὔτε φυτεύουσιν χερσὶν φυτὸν οὔτ' ἀροῶσιν,
ἀλλά τε γ' ἄσπαρτα καὶ ἄνηρατα πάντα φύονται,
πυροὶ καὶ κριθαὶ ἠδ' ἄμπελοι, αἵ τε φέρουσιν 110
οἶνον ἀριστοφόρον, καὶ σφιν Διὸς ὄμβρος ἄεξει
τοῖσιν δ' οὔτ' ἀγοραὶ βουληφόροι οὔτε θέμιστες,
ἀλλ' οἵ γ' ὑψηλῶν ὀρέων νειοῦσι κάρηνα
ἐν σπέσσι γλαφυροῖσι, θέμιστεύει δὲ ἕκαστος
παιδῶν ἠδ' ἀλόχων, οὐδ' ἀλλήλων ἀλέγουσιν. 115
Νῆσος ἔνειτα λάχεια[1] παρὲξ λιμένος τετάνυται,
γαίης Κυκλώπων οὔτε σχεδὸν οὔτ' ἀνεγείλου,
ὑλήεσσ'· ἐν δ' αἶγες ἀνείρεσιαι γεγάασιν
ἄγριαι· οὐ μὲν γὰρ πάτος ἀνθρώπων ἀπερύκει,
οὐδέ μιν εἰσοιχνεῦσι κυνηγέται, οἵ τε καθ' ὕλην 120
ἄλγεα πασχοῦσιν κορυφὰς ὀρέων ἐφικάνοντες
οὔτ' ἄρα ποιμήσιν καταίσχεται οὔτ' ἀρότοισιν,
ἀλλ' ἡ γ' ἄσπαρτος καὶ ἄνηροτος ἤματα πάντα
αὐτῶν χρείειν, βόσκει δέ τε μηκάδας αἶγας
οὐ γὰρ Κυκλώπεσσι νέες παρὰ μιλτοπάρῃοι, 125
οὐδ' ἄνδρες νῶϊν ἐνὶ τέκτονες, οἵ κε κομοῖεν
νῆας ἐισσέλμους, αἵ κεν τελέοιεν ἕκαστα
ἄστε' ἐπ' ἀνθρώπων ἱκνεύμεναι, οἷά τε πολλὰ
ἄνδρες ἐπ' ἀλλήλους νηυσὶν περόωσι θαλάσσαν
οἵ κε σφιν καὶ νῆσον ἐυκτιμένην ἐκάμοντο, 130
οὐ μὲν γάρ τι κακὴ γε, φέροι δ' ἂν ἄρουρα πάντα

[1] ἔνειτα λάχεια : ἔνειν ἐλάχειν Zenodotus ; cf. ι. 508.

"Thence we sailed on, grieved at heart, and we came to the land of the Cyclopes, an overweening and lawless race, who, trusting in the immortal gods, plant nothing with their hands nor plough, but all these things spring up for them without sowing or ploughing, wheat, and barley, and vines, which bear the rich clusters of wine, and the rain of Zeus gives them increase. Neither assemblies for counsel have they nor a painted[1] law, but they dwell on the peaks of lofty mountains in arrow caves, and each one is lawgiver to his children and his wives, and they reck not one of another.

"Now there is a level isle that stretches aslant outside the harbour, neither close to the shore of the land of the Cyclopes nor yet far off, a wooded isle. Therein live wild goats innumerable, for the tread of men scares them not away, nor are hunters wont to come thither, men who endure toil in the woodland as they course over the peaks of the mountains. Neither with flocks is it held, nor with ploughed lands, but unsown and untilled all the days it knows naught of men, but feeds the bleating goats. For the Cyclopes have at hand no ships with vermilion cheeks,[2] nor are there shipwrights in their land who might build them well-benched ships, which should perform all their wants, passing to the cities of other folk, as men often cross the sea in ships to visit one another—craftsmen, who would have made of this isle also a fair settlement. For the isle is nowise poor, but would bear

[1] The word is a doubtful one. Others render "deep-soiled" and still others, "evergreen with brush," i.e. "waste."

[2] That is, with bows painted red.

ἐν μὲν γὰρ λε μουνε ἀλλε πολιο ὁ παρ' ἦχθε
ἐν πολλοὶ μαλακοὶ μαλα ν ἐξῆτοι ἐμπεδοι εἰσιν
ἐν δ' ἀροσις λειη μαλα κεν Ῥαδ λιον ἀμφι
εὖ ἄρας ἀμφιε ἐπει μαλα πιαρ ὑπ' εἴλας 135
ἐν δε λιμην εὐορμος ἵ ἐν χρεω πεισματος ἐστ ν,
οὐ ἐνεστ βαλεειν ἀυτε πρυμνησι ἀεικεα,
ἀλλ' ἐπιεκλωστας μουνοι χρεοω ἐς ἠε ῥηγεινω
θεμις ἐπιστ ν καὶ ἐπιπινυσσειν ἀῆται
αὐταρ ἐπι κρατοι λιμενος ῥεει ἀγλαον ὕδωρ. 140
ἐνθ' ἐνε ἐπειουσ' πορε δ' αἰγειροι πεφυασ ν
ἐκ δ' ἐπ' ἐπιστελλουσι, καὶ τε θεοι ἐπιμονεουσι
νηετα δι' ὀρφναιω, οὐτε προυφαινεν ἰδεσθαι
ἠ ρ γὰρ πεπ νυνει βαθεῖ ἐν, οὐδ' ἐπιλ ψει
οὐρανοθεν προυφαινε, κατ ιχνυ δε πεφασσιν 145
ἐκ δ' οὔ τις τον ν ἐσιν ἐνεδρεκεν ὀφθαλμοισιν
οὐδ' οὔ κε μαρτ μαρτὰ κιλεοιμεν πρυμνοι χρεοω
εἰσιδομεν, πλοιον κεν ἀνεκ λμενον ἐπιεκλεα.
ἐκ δε κε νυνει κεδασσομεν ἱστια πασσα,
ἐς δε κε καὶ αὐτοι θημεν ἐπι ῥηγμινι θαλασσης 150
ἐνθα δ' ἀνον ξαντες ἐμεινομεν Ἠω δῖαν.
Ἠμος δ' ἠ ριγενεια φανη ῥοδοδακτυλος Ἠως,
ἔνθ' αὖ θαυμαζοντες ἐδευομεθα καὶ ἀυτην
ἤρωας δε νυμφαι, κουραι Διος αἰγιοχοιο,
οἴνας ἐλεασκουσι, ἵνα δειπνησειαν ἑταιρους 155
αὐτικα κοιμηθ ν τοξα καὶ ἀιγαντας δολιχαυλους
κλωμεθ' δε νυκτ. δια δε τοχα κοιμηθεντες
βαλλομεν· αἰψα δ' ἔπειτ' θεος ἠνιοχευεν θηρην.
τοισι μεν μη ἔπεστο δυωδεκα, ἐς δε ἑκαστην
τοσσα λαγχανον αἴγες· ἡμεις δε δια ἑξ ἑλον αἶψ. 160

al things in season. In it are meadows by the shores of the grey sea, wet, watered meadows and soft, where vines would never die, and in it level ploughland, whence they might reap from season to season harvests exceeding dense, so rich is the soil beneath; and in it, too, is a haven giving safe anchorage, where there is no need of moorings, either to throw out anchor-stones or to make fast stern cables, but one may beach one's ship and wait until the mariners minds bid them put out and the breezes blow fair. Now at the head of the harbour a spring of bright water flows forth from beneath a cave, and round about it poplars grow. Thither we sailed in, and some god guided us through the murky night, for there was no light to see but a mist all round about the ships, and the moon showed no light from heaven, but was shrouded in clouds. Then no man's eyes behheld that island, nor did we see the long waves running on the beach, until we ran our well-benched ships on shore. And when we had beached the ships we lowered all the sails and ourselves went forth on the shore of the sea, and there we fell asleep and waited for the bright Dawn.

"Anon when early Dawn appeared the rosy-fingered we roamed throughout the isle marvelling at it, and the nymphs, the daughters of *Zeus* who bears the aegis, roused the mountain goats, that my comrades might have whereof to make their meal. Straight way we took from the ships our curved bows and long javelins, and arranged in three bands we fell to smiting, and the god soon gave us game to satisfy our hearts. The ships that followed me were twelve, and to each nine goats fell by lot, but for me alone they chose out ten.

"Ὡς τότε μὲν πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα
ἥμεθα δαινύμενοι κρέα τ' ἔσθοντες καὶ μέθυ ἡδύ·
οὐ γὰρ πω πάσιν ἐξείρετο οἶνος ἀμύμων,
ἀλλ' ἔνεον· πολλοὶ γὰρ ἐν ἀμφιφορεῦσιν ἔκαστοι
σφισάμενοι Κίκονες ἱερὸν πτολίεθρον ἔλοντες 168
Κυκλώπων δ' ἐς γαῖαν ἀλώμεθα ἐγγὺς ἐόντων,
κέκλυον τ' αὐτῶν τε φθογγὴν ὄπά τε καὶ αὐγάς·
ἤματι δ' ἠέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθε,
ἐν τοῖς κοιμήσαμεν ἐπὶ ῥηγμῖνι θαλάσσης.
ἤμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς, 170
καὶ τότ' ἔπειτ' ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον
"Ἀλλοι μὲν νῦν μίμνετ', ἐμοὶ ἑταῖροι ἐπίλοιποι
αὐτὰρ ἐγὼ σὺν νηῒ τ' ἐμῇ καὶ ἐμοῖς ἑταροισιν
εἶμι τοὺς ἀνέρας πειρησόμενος, οἵ τινες εἰσιν,
ἤ ῥ' οἵ γ' ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι, 172
ἦ φιλόξεινοι, καὶ σφιν νόος ἐστὶ θεουδής."
"Ἐκ τοῖο αὖθ' ἀνὰ νῆα βάβον, ἐκέλευόν τ' ἐπιβαίνειν
αὐτούς τ' ἀμβάσεσκον ἄρα τε πρυμνήσια λύσαι.
οἱ δ' αἶψ' εἰν ἁλὶ ἷζον καὶ ἐπὶ σκῆπτρα κάθιζον,
εἷς δ' ἐξ ἡμετέρου πολιὸν ἅλα τύπτον ἐρετμοῖς 180
ἀλλ' ὅτε δὴ τὸν χῶρον ἀφικόμεθ' ἐγγὺς ἐόντα,
ἔνθα δ' ἐπ' ἐσχατιῇ σπέος εἰδόμεν ἐγγὺς θαλάσσης,
ὑψηλὸν δαφοινὸν ἐπηρεφές· ἔνθα δὲ πολλὰ
μῆλα, ἔνι τε καὶ αἶγες, ἰαύεσκον· περὶ δ' αὐλὴ
ὑψηλὴ δεδμητο ἐπηετανοῖσι λίθοισι 188
μακραῖς τ' ἐπιτονίοις τε καὶ ἐρρίζοις ἐλάτῃσι
ἔνθα δ' ἄνηρ ἔνεσκε τεληέσσης, ὃς μὲν τὰ μὲν οἶος
ἐσκαιρεσκόμενος ἐνιπορέοιτ· οὐδὲ μετ' ἄλλους
τοῖος, ἀλλ' ἀπάνευθεν ἔων ἀθέμιστα ἤδη.

"So then all day long till set of sun we sat feasting on abundant flesh and sweet wine. For not yet was the red wine spent from out our ships, but some was still left, for abundant store had we drawn in jars for each crew when we took the sacred citadel of the Cicones. And we looked across to the land of the Cyclopes, who dwelt close at hand, and marked the smoke and the voice of men, and of the sheep, and of the goats. But when the sun set and darkness came on, then we lay down to rest on the shore of the sea. And as soon as early Dawn appeared, the rosy fingered, I called my men together and spoke among them all

"'Remain here now, all the rest of you, my trusty comrades, but I with my own ship and my own company will go and make trial of yonder men, to learn who they are, whether they are cruel, and wild, and unjust, or whether they love strangers and fear the gods in their thoughts.'

"So saying, I went on board the ship and bade my companions themselves to embark and to loose the stern cables. So they went on board straightway and sat down upon the benches, and sitting well in order smote the grey sea with their oars. But when we had reached the place, which lay close at hand, there on the land's edge hard by the sea we saw a high cave, roofed over with laurels, and there many flocks, sheep and goats alike, were wont to sleep. Round about it a high court was built with stones set deep in the earth, and with tall pines and high-crested oaks. There a monstrous man was wont to sleep, who shepherded his flocks alone and afar, and mingled not with others, but lived apart, with his

καὶ γὰρ θαῦμ' ἐτέτυκτο πελώριον, οὐ δὲ ἰώκει
ἀνδρὶ γε σιτοφάγῳ, ἀλλὰ ῥιφ ὑλήεντι
ὑψηλῶν ὀρέων, ὅ τε φαίνεται οἶον ἐπ' ἄλλων.
" Δὴ τότε τοὺς ἄλλους κελόμην ἑτάρους ἐπαείρειν
αὐτοῦ παρ νηῒ τε μένειν καὶ νῆα ἔρυσθαι,
αὐτὰρ ἐγὼ κρίνας ἑταρων δυοκαιδεκ' ἀρίστους 105
βῆν· ἀνὰρ αἴγειον ἀσκὸν ἔχον μέλανος οἴνοιο
ἡδέος, ὃν μοι ἔδωκε Μάρων, Εὐανθέος υἱός,
ἱρεὺς Ἀπόλλωνος, ὃς Ἴσμαρον ἀμφιβεβήκει,
οὕνεκα μιν σὺν παιδὶ περισχόμεθ' ἠδὲ γυναικὶ
ἁζόμενοι· φκει γὰρ ἐν ἄλσει δενδρήεντι 110
Φοιβου Ἀπόλλωνος· ὁ δέ μοι πόρεν ἀγλαὰ δῶρα
χρυσοῦ μὲν μοι ἔδωκ' ἐνεργέος ἑπτὰ τάλαντα,
δῶκε δέ μοι κρητῆρα παπάσγυρον, αὐτὰρ ἔπειτα
οἶνον ἐν ἀμφιφορεῦσι δυωδεκα πᾶσιν ἀφύσσας
ἡδυν ἀκηρασιον, θεῖον ποτόν· οὐδέ τις αὐτὸν 115
ἠειδη δμωων οὐδ' ἀμφιπολων ἐνὶ οἴκῳ,
ἀλλ' αὐτὸς ἄλοχος τε φίλη ταμίη τε μί' οἴη.
τὸν δ' ὅτε πίνοιεν μελιηδέα οἶνον ἐρυθρον,
ἓν δέπας ἐμπλήσας ὕδατος ἀνὰ εἴκοσι μετρα
χεῦ', ὀδμὴ δ' ἡδεῖα ἀπο κρητῆρος ἀδωδει 120
θεσπεσιη· τοτ' ἂν οὔ τοι ἀποσχεσθαι φίλον ἦεν,
τοῦ φερον ἐμπλήσας ἀσκον μεγαν, ἐν δε καὶ ᾖα
κωρικῳ· αὐτικα γὰρ μοι θυμὸς ἀγήνωρ
ἀνδρ' ἐπελεύσεσθαι μεγαλην ἐπιειμενον ἀλκην,
ἄγριον, οὔτε δικας εἰδοτα οὔτε θεμιστας 125
" Καρπαλιμως δ' ἐς ἄντρον ἀφικομεθ', οὐδε μιν ἔνδον

heart set on [illegible]. For he was fashioned a monstrous monster, and was not like a man that eats [illegible] bread, but like a wooded peak of lofty mountains, which stands out to view alone apart from the rest.

Then I made the rest of my trusty comrades to remain there by the ship and to guard the ship, but I chose twelve of the best of my comrades and went my way. With me I had a goatskin of the dark, sweet wine, which Maron, son of Euanthes, had given me, the priest of Apollo the god who used to watch over Ismarus. And he had given it me because we had protected him with his child and wife out of reverence; for he dwelt in a wooded grove of Phoebus Apollo. And he gave me noble gifts, of well-wrought gold he gave me seven talents, and he gave me a mixing bowl all of silver, and besides these, wine, wherewith he filled twelve jars in all, wine sweet and unmixed, a drink divine. Not one of his slaves nor of the maids in his halls knew thereof, but himself and his dear wife and one house-dame only. And as often as they drank that honey-sweet red wine he would fill one cup and pour it into twenty measures of water, and a smell would rise from the mixing bowl marvellously sweet, then verily would one not choose to hold back. With this wine I filled and took with me a great skin, and also provision in a scrip, for my proud spirit had a foreboding that presently a man would come to me clothed in great might, a savage man that knew naught of justice or of law.[1]

Speedily we came to the cave, nor did we find

[1] In the Greek both words are plural. The idea is therefore not abstract, but concrete, and suggests that "law" was to the speaker a body of traditional customs, or decrees.

εὕρομεν, ἀλλ' ἐνομεν νομον κατα πιονα μῆλα.
ἐλθοντες δ' εἰς ἄντρον ἐθηεύμεσθα ἕκαστα.
ταρσοὶ μὲν τυρῶν βριθον, στεινοντο δὲ σηκοὶ
ἀρνων ἠδ' ἐρίφων· διακεκριμναι δε ἕκασται 220
ἔρχατο, χωρις μὲν προγονοι, χωρις δε μετασσαι,
χωρις δ' αὖθ' ἕρσαι. ναΐον δ' ὀρῷ ἄγγεα παντα,
γαυλοί τε σκαφιδες τε, τετυγμενα, τοῖς ἁμελγεν.
ἐνθ' ἡμὶ μὲν πρωτιστα' ἔταροι λισσοντ' ἐπιεσσειν
τυρῶν αἰνυμενους ιεναι παλιν, αὐτὰρ ἔπειτα 225
καρταλιμως ἐπι νῆα θοὴν ἐρίφους τε καὶ ἄρνας
σηκῶν ἐξελασαντας ἐπιπλεῖν ἁλμυρὸν ὕδωρ·
ἀλλ' ἔτι οὐ πιθομην, ἠ τ' ἂν πολυ κέρδιον ἦεν,
ὄφρ' αὐτόν τε ἴδοιμι, καὶ εἴ μοι ξείνια δοίη·
οὐδ' ἄρ' ἔμελλ' ἑταροισι φανεις ἐρατεινὸς ἔσεσθαι. 230
Ἔνθα δὲ πῦρ κηαντες ἐθυσαμεν ἠδὲ καὶ αὐτοὶ
τυρῶν αἰνυμενοι φαγομεν, μένομέν τέ μιν ἔνδον
ἥμενοι, ἧος ἐπῆλθε νεμων. φερε δ' ὄβριμον ἄχθος
ὕλης ἀζαλέης, ἵνα οἱ πωτεῖόρτιον εἴη.
ἔντοσθεν[1] δ' ἄντροιο βαλων ὀρυμαγδον ἔθηκεν 235
ἡμαῖς δε δείσαντες ἀπεσσυμεθ' ἐς μυχον ἄντρου.
αὐτὰρ ὁ γ' εἰς εὖρυ σταθεὶς ἤλασε πιονα μῆλα
παντα μαλ' ὅσσ' ἤμελγε, τα δ' ἄρσενα λεῖπε θύρηφιν,
ἀρνειους τε τραγους τε. βαθείης ἔκτοθεν[2] αὐλῆς
αὐτὰρ ἔπειτ' ἐπεθηκε θυρεον μέγαν ὑψοσ' ἀειρας, 240
ὄβριμον· ουκ ἂν τον γε δυω καὶ εἴκοσ' ἄμαξαι
εὐθλαὶ τετραπυκλοι ἀπ' οὔδεος ὀχλισσειαν

[1] ἔντοσθεν : ἔντοθεν
[2] ἔκτοθεν : ἔντοθεν most editors ; cf. 328.

him within, but he was tending his fat flocks in the fields. So we entered the cave and gazed in wonder at all things there. The crates were laden with cheeses and the pens were crowded with lambs and kids. Each kind was penned separately by themselves: the first-lings, by themselves the later lambs and by themselves again the new-born yearlings. And with whey were swimming all the vessels wrought of earthenware, the milk-pails and the bowls into which he milked. Then my comrades spoke and sought me first of all to take of the cheeses and depart, and thereafter speedily to drive to the swift ship the kids and lambs from out the pens and to sail over the salt water. But I did not listen to them—verily it would have been better far—to the end that I might see the man himself and whether he would give me gifts of entertainment. Yet as it fell his appearing was not to prove a joy to my comrades.

Then we kindled a fire and offered sacrifice and ourselves too took of the cheeses and ate, and thus we sat in the cave and waited for him; when he came back herding his flocks. He bore a mighty weight of dry wood to serve him at supper time, and flung it down with a crash inside the cave, but we, seized with terror, shrank back into a recess of the cave. But he drove his fat flocks into the wide cavern, as many as those that he milked, but the males, the rams and the goats, he left without in the deep courts. Then he lifted on high and set in place the great door-stone, a mighty rock, two and twenty stout four-wheeled waggons could not lift it from the ground,

[1] This rendering takes ἄνδρα as an adverb and δόλιον ἔπος as a long positive, on Monro's Homeric Grammar, p. 148. Otherwise we must change the text here and in line

τόσσην ἠλίβατον πέτρην ἐπέθηκε θύρῃσιν.
ἑζόμενος δ' ἤμελγεν ὄις καὶ μηκάδας αἶγας,
πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἧκεν ἑκάστῃ. 245
αὐτίκα δ' ἥμισυ μὲν θρέψας λευκοῖο γάλακτος
πλεκτοῖς ἐν ταλάροισιν ἀμησάμενος κατέθηκεν,
ἥμισυ δ' αὖτ' ἔστησεν ἐν ἄγγεσιν, ὄφρα οἱ εἴη
πίνειν αἰνυμένῳ καί οἱ ποτιδόρπιον εἴη.
αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἃ ἔργα, 250
καὶ τότε πῦρ ἀνέκαιε καὶ εἴσιδεν, εἴρετο δ' ἡμέας·
"Ὦ ξεῖνοι, τίνες ἐστέ; πόθεν πλεῖθ' ὑγρὰ κέλευθα;
ἤ τι κατὰ πρῆξιν ἦ μαψιδίως ἀλάλησθε
οἷά τε ληιστῆρες ὑπεὶρ ἅλα, τοί τ' ἀλόωνται
ψυχὰς παρθέμενοι κακὸν ἀλλοδαποῖσι φέροντες;" 255
"Ὣς ἔφαθ', ἡμῖν δ' αὖτε κατεκλάσθη φίλον ἦτορ,
δεισάντων φθόγγον τε βαρὺν αὐτόν τε πέλωρον.
ἀλλὰ καὶ ὥς μιν ἔπεσσιν ἀμειβόμενος προσέειπον·
"Ἡμεῖς τοι Τροίηθεν ἀποπλαγχθέντες Ἀχαιοὶ
παντοίοις ἀνέμοισιν ὑπὲρ μέγα λαῖτμα θαλάσσης, 260
οἴκαδε ἱέμενοι, ἄλλην ὁδὸν ἄλλα κέλευθα
ἤλθομεν· οὕτω που Ζεὺς ἤθελε μητίσασθαι.
λαοὶ δ' Ἀτρεΐδεω Ἀγαμέμνονος εὐχόμεθ' εἶναι,
τοῦ δὴ νῦν γε μέγιστον ὑπουράνιον κλέος ἐστί·
τόσσην γὰρ διέπερσε πόλιν καὶ ἀπώλεσε λαοὺς 265
πολλούς· ἡμεῖς δ' αὖτε κιχανόμενοι τὰ σὰ γοῦνα
ἱκόμεθ', εἴ τι πόροις ξεινήιον ἠὲ καὶ ἄλλως
δοίης δωτίνην, ἥ τε ξείνων θέμις ἐστίν.
ἀλλ' αἰδεῖο, φέριστε, θεούς· ἱκέται δέ τοί εἰμεν.
Ζεὺς δ' ἐπιτιμήτωρ ἱκετάων τε ξείνων τε, 270
ξείνιος, ὃς ξείνοισιν ἅμ' αἰδοίοισιν ὀπηδεῖ."

such a towering mass of rock he set in the doorway. Thereafter we sat down and milked the ewes and bleating goats all in turn, and beneath each dam he placed her young. Then presently he curdled half the white milk, and gathered it in wicker baskets and laid it away, and the other half he set in vessels that he might have it to take and drink, and that it might serve him for supper. But when he had duly performed his tasks, then he rekindled the fire, and caught sight of us, and asked

"'Strangers, who are ye? Whence do ye sail over the watery ways? Is it on some business, or do ye wander at random over the sea, even as pirates, who wander hazarding their lives and bringing evil to men of other lands?'

"So he spoke, and in our breasts our spirit was broken for terror of his deep voice and monstrous self, yet even so I made answer and spoke to him, saying:

"'We, thou must know, are from Troy, Achaeans, driven wandering by all manner of winds over the great gulf of the sea. Seeking our home, we have come by another way, by other paths, so, I ween, Zeus was pleased to devise. And we declare that we are the men of Agamemnon, son of Atreus, whose fame is now mightiest under heaven, so great a city did he sack, and slew many people; but we on our part, thus visiting thee, have come as suppliants to thy knees, in the hope that thou wilt give us entertainment, or in other wise make some present, as is the due of strangers. Nay, mightiest one, reverence the gods, we are thy suppliants, and Zeus is the avenger of suppliants and strangers—Zeus, the strangers' god—*who* ever attends upon reverend strangers.'

"Ὣς ἔφαμην, ὁ δὲ μ' αὖτις ἀμειβόμενος προσέφη θυμῷ
Νῦν οἶος, ὦ ξεῖν', ἡ πολύδην εἰλήλουθας,
ὃς με θέοντ' ἐλόων ἢ δεύομαι ἢ ἀλεοσθαι
οὐ γὰρ Κύκλωπες Διὸς αἰγιόχου ἀλεγοῦσι
οὐδὲ θεῶν μακάρων, ὅτι ἢ πολὺ φέρτεροι εἰμεν
οὐδ' ἂν ὅγε Διὸς ἐχθὸς ἀλεύαιμι πεφεύοιμην
εἴτε σεῦ εἴθ' ἑτάρους, εἰ μὴ θυμός με κελοιτο,
ἀλλά μοι εἴφ' ὅπῃ ἔσχε ἐὸν ἐνοπήν νῆα,
ἢ που ἐπ' ἐσχατιῇ, ἢ καὶ σχεδόν, ὄφρα δαείω"
"Ὣς φάτο πειράζων ἐμὲ ὁ οὐ λάθετ' εἰδότα πολλά,
ἀλλά μιν ἐψόρροον προσέφην δολίοις ἐπέεσσι
"Νῆα μέν μοι ἑοῖσι Ποσειδάων ἐνοσίχθων
πρὸς πέτρῃσι βάλων ἐμῇ ἔκτι πόρσαι γαίῃ,
ἄκρῃ προσπελάσας· ἄνεμος δ' ἐκ πόντου ἐνεικεν
αὐτὰρ ἔγω σὺν τοῖσδε ὑπεκφύγον αἰνὸν ὄλεθρον"
"Ὣς ἔφαμην, ὁ δὲ μ' αὖτις ἀμειβόμενος προσέφη θυμῷ,
ἀλλ' ὁ γ' ἀναΐξας ἑτάροισι ἐπὶ χεῖρας ἴαλλε,
αὐτὸς δὲ ἔνθ' μαρψας ὡς τε σκύλακας πρὸς γαίῃ
κόπτ' ἐκ δ' ἐγκέφαλος χαμάδις ῥέε, δεῦε δὲ γαῖαν.
τοὺς δὲ διὰ μελεϊστὶ ταμὼν πυκνὸν ἐπόησατο δόρπον
ἤσθιε δ' ὡς τε λέων ὀρεσίτροφος, οὐδ' ἀπέλειπεν,
ἔγκατά τε σάρκας τε καὶ ἐσθέα μυελόεντα.
ἡμεῖς δὲ κλαίοντες ἀνοιμώζομεν Διὶ χεῖρας
σχέντες ὁρῶντες, ἀμηχανίη δ' ἔχε θυμόν.
αὐτὰρ ἐπεὶ Κύκλωψ μεγάλην ἐμπλήσατο νηδύν
ἀνδρόμεα κρέ' ἔδων καὶ ἐπ' ἀκράτοιο γάλα πῖεν,
κεῖτ' ἐντοσθε ἄντροιο τανυσσάμενος διὰ μήλων
τὸν μὲν ἔγω βουλευσα κατὰ μεγαλήτορα θυμόν

"So I spoke, and he strangely made answer with pitiless heart: 'A ninny art thou, stranger, or art come from afar, seeking that thou urgest me either to fear or to shun the gods. For the Cyclopes reck not of Zeus, who bears the aegis, nor of the blessed gods, since verily we are better far than they. Nor would I to shun the wrath of Zeus, spare either thee or thy comrades, unless my own heart should bid me. But tell me where thou didst moor thy well-wrought ship on thy coming. Was it by yonder part of the land, or close by? I fain would know.'

"So he spake, tempting me, but he trapped me not, because of my great cunning, and I made answer again in crafty words:

"'My ship Poseidon the earth-shaker dashed to pieces, casting her upon the rocks at the border of your land, for he brought her close to the headland, and the wind drove her a-land from the sea. Then I, with these men here, escaped after destruction.'

"So I spoke, and from his pitiless heart he made no answer, but straightway arose and put forth his hands upon my companions. Two of them at once he seized and dashed to the earth like puppies, and the brains flowed forth upon the ground and wetted the earth. Then he cut them limb from limb and made ready his supper, and ate them as a mountain-nurtured lion, leaving naught—ate the entrails and the flesh, and the marrows within. And we, with weeping hand lifted up our hands to Zeus, beholding his cruel deeds, and helpless were possessed our souls. But when the Cyclops had filled his huge maw by eating human flesh and thereafter drinking pure milk, he lay down within the cave, stretched out among the sheep. And I formed a plan in my great heart to draw near

ἄσσον ἰὼν, ξιφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ,
οὐτάμεναι πρὸς στῆθος ὅθι φρένες ἦπαρ ἔχουσι,
χειρ' ἐπιμασσάμενος· ἕτερος δέ με θυμὸς ἔρυκεν.
αὐτοῦ γὰρ κε καὶ ἄμμες ἀπωλόμεθ' αἴκεν ὀλέθρου
οὐ γὰρ κεν δυνάμεσθα θύραων ὑψηλάων
χείρεσιν ἀπωσάσθαι λίθον ἀθρόον, ὃν προσέθηκεν.
ὃς τότε μὲν στεναχοντες ἐμείναμεν Ἠῶ δῖαν.
"Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
καὶ τότε πῦρ ἀνέκαιε καὶ ἤμελγε κλυτὰ μῆλα,
πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἧκεν ἑκάστῃ,
αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἃ ἔργα,
σὺν δ' ὅ γε δὴ αὖτε δύω μαρψὰς ἀπολέσσατο δεῖπνον.
δεύτερον ἐξ ἄντρου ἐξήλασε πιόνα μῆλα,
ἐπιδινεῖς ἀφέλων θύρεον μέγα· αὐτὰρ ἔπειτα
ἄψ ἐπέθηκ', ὡς εἴ τε φαρέτρῃ κῶμ' ἐπιθείη.
πολλῇ δὲ ῥοιζῷ πρὸς ὄρος τρέπε πιόνα μῆλα
Κύκλωψ· αὐτὰρ ἐγὼ λιπόμην κακὰ βυσσοδομεύων,
εἴ πως τίσαιμην, δοίη δέ μοι εἶχος Ἀθήνη.
"Ἥδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνετο βουλή.
Κύκλωπος γὰρ ἔκειτο μέγα ῥόπαλον παρὰ σηκῷ,
χλωρὸν ἐλαίνεον· τὸ μὲν ἔκταμεν, ὄφρα φορήσῃ
αἰανθές· τὸ μὲν ἄμμες ἐείσομεν εἰσορόωντες
ὅσσον θ' ἵστον νηὸς ἐεικοσόροιο μελαίνης,
φορτίδος εὐρείης, ἥ τ' ἐκπέρᾳ μέγα λαίτμα·
τόσσον ἦν μῆκος, τόσσον παχὺ εἰσορόασθαι.
τοῦ μὲν ὅσον τ' ὄργυιαν ἐγὼν ἀπέκοψα παραστὰς
καὶ παρέθηκ' ἑταροῖσιν, ἀποξῦναι δ' ἐκέλευσα·
οἱ δ' ὁμάλυν ποίησαν· ἐγὼ δ' ἀθόωσα παραστὰς

him, and drew my sharp sword from beside my thigh and smote him in the breast where the midriff holds the liver, feeling for the place with my hand. But a second thought checked me for fear that there should we, too, have perished in utter ruin. For we should not have been able to thrust back with our hands from the high door the huge stone which he had set there. So then, with sighing, we waited for the bright Dawn.

"As soon as early Dawn appeared, the rosy-fingered, he rekindled the fire and milked his goodly flocks all in turn, and beneath each ewe he placed her young. Then when he had busily performed his tasks, again he seized two men at once and made ready his meal. And when he had made his meal he drove his fat flocks forth from the cave, easily moving away the great door-stone, and then he put it in place again, as one might set the lid upon a quiver. Then with loud whistling the Cyclops turned his fat flocks toward the mountain, and I was left there, devising evil in the deep of my heart if in any way I might take vengeance on him, and Athene grant me glory.

"Now this seemed to my mind the best plan. There lay beside a sheepfold a great club of the Cyclops, a staff of green olive-wood, which he had cut to carry with him when dry; and as we looked at it we thought it as large as a tree mast of a black ship of twenty oars, a merchantman, broad of beam, which crosses over the great gulf, so huge it was in length, and in breadth it took upon. To this I came, and cut off thereafrom about a fathom's length and handed it to my comrades, bidding them dress it down, and they made it smooth; and I, standing by, sharpened it at the point, and then straightway took

δερον, δόρε δὲ λαβὼν ἐπιραπτέον ἐν πυρὶ πλέω.
καὶ τὸ μὲν οὗ κατέθηκα κατακρύψας ὑπὸ κόπρῳ,
ἦ ῥα κατὰ σπείους κέχυτο μεγαλ' ἤλιθα πολλὴ 230
αὐτὰρ τοὺς ἄλλους κλήρῳ πεπαλάσθαι[1] ἀνώγει,
ὅς τις τολμήσειεν ἅμα σὺν μόχλον ἀείρας
τρῦψαι ἐν ὀφθαλμῷ, ὅτε τὸν γλυκὺς ὕπνος ἱκάνοι.
οἱ δ' ἔλαχον τοὺς ἐν κε καὶ ἤθελον αὐτοὶ ἑλέσθαι,
τέσσαρες, αὐτὰρ ἔγω τετάρτους μετὰ τοῖσιν ἐλέγμην. 235
ἐσπέριος δ' ἦλθεν καλλιτρίχα μῆλα νομεύων.
αὐτίκα δ' εἰς εἰρὸν σπέος ἤλασε πίονα μῆλα
πάντα μάλ', οὐδέ τι λείπε βαθείης ἔκτοθεν[2] αὐλῆς,
ἤ τι ἰδὼν μήνιν, ἢ καὶ θεὸς ὧδε ἐκέλευσεν.
αὐτὰρ ἔπειτ' ἐπέθηκε θύρεον μέγαν ὑψόσ' ἀείρας, 240
ἑζόμενος δ' ἤμελγεν ὄις καὶ μηκάδας αἶγας,
πάντα κατὰ μοῖραν, καὶ ὑπ' ἐμβρύον ἦκεν ἑκάστῃ.
αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἃ ἔργα,
αὖτ' δ' ἄρ' ἐν αὖτε δύω μαρψὰς ἀπέλασσε θύρασδε
καὶ τόν' ἄγε Κύκλωπα προσηνέα δόγχι πεφασμένα, 245
εἰσαφίδιον μετὰ χερσὶ ἔχων μέλανος οἴνοιο·
"Κύκλωψ, τῇ, νῦν οἶνον ἐπεὶ φάγε αὐδρόμεα κρέα,
ὄφρ' εἰδῇς οἷόν τι πότον τόδε νῆϊς ἐκέκευθε
ἡμετέρη· σοὶ δ' αὖ λοιβὴν φέρον, εἴ μ' ἐλεήσας
οἴκαδε πεμψειας· σὺ δὲ μαίνεαι οὐκέτ' ἀνεκτῶς 250
ἀγρέλιε, πῶς κέν τις σε καὶ ὕστερον ἄλλος ἵκοιτο
ἀνθρώπων πολέων ἐπεὶ οὐ κατὰ μοῖραν ἔρεξας·
"Ὦ ἔφαμην, ὁ δ' ἔδεκτο καὶ ἔπιεν ἥσατο δ' αὐτῷ
ἡδὺ πότον πίνων καὶ μ' ἤτεε δεύτερον αὖτις·

[1] πεπαλάσθαι Aristarchus, πεπαλάχθαι.
[2] ἔκτοθεν ἔκτοσθεν most editors; cf. 238.

it and hardened it in the burning fire. Then I had it carefully ready lying it beneath the dung which lay in great heaps throughout the cave. And I bade my comrades cast lots among them, which of them should have the hardiness with me to lift the stake and grind it into the eye when sweet sleep should come upon him. And the lots fell upon those whom I myself would fain have chosen. Four they were, and I was numbered with them as the fifth. At even-tide he came herding his flocks of goodly fleece, and straightway drove into the wide cave his fat flocks one and all, and left not one without in the deep-walled enclosure, from some foreboding of heaven or because a god so commanded. Then he lifted on high and set in place the great hewn stone, a thing of no mean weight, and he swept and scrubbed goatskins to form and stretch each doe he poured her young. But when he had hastily performed his tasks again he seized two men at once and made ready his supper. Then I drew near and stood by the ram, bearing in my hands an ivy-wood bowl full of dark wine,

"'Cyclops, take and drink wine after the meal of human flesh, that thou mayest taste what manner of drink this is which our ship contained. It was to thee that I was bringing it as a drink-offering in the hope that touched with pity thou wouldst send me on my way home. But this raged in a way that is past a bearing. Cruel man! how shall any one of all the multitudes of men ever come to thee again hereafter, seeing that thou hast wrought unrighteousness?'

"So I spoke, and he took the cup and drained it, and was exceedingly pleased as he drank the sweet draught, and asked me for it again a second time:

'Give me, made of ivy wood

"'Δός μοι ἔτι προφρων, καί μοι τεὸν οὔνομα εἰπὲ 355
αὔτικα νῦν, ἵνα τοι δῶ ξεινιον, ᾧ κε σὺ χαίρῃς.
καὶ γὰρ Κυκλώπεσσι φερει ζείδωρος ἄρουρα
οἶνον ἐρικυδοιμον, καί σφιν Διὸς ὄμβρος ἀέξει·
ἀλλὰ τοδ' ἀμβροσίης καὶ νεκταρός ἐστιν ἀπορρώξ.'
"Ὣς φάτ', ἀτὰρ οἱ αὖτις ἐγω πόρον αἴθοπα οἶνον 360
τρὶς μὲν ἐδωκα φέρων, τρὶς δ' ἔκπιεν ἀφραδιῇσιν.
αὐτὰρ ἐπεὶ Κυκλωπα περὶ φρένας ἤλυθεν οἶνος,
καὶ τότε δή μιν ἔπεσσι προσηυδων μειλιχοισι
"'Κύκλωψ, εἰρωτᾷς μ' ὄνομα κλυτόν, αὐτὰρ ἐγώ τοι
ἐξερέω· σὺ δέ μοι δος ξεινιον, ὥς περ ὑπέστης. 365
Οὖτις ἐμοί γ' ὄνομα· Οὖτιν δέ με κικλήσκουσι
μητηρ ἠδὲ πατὴρ ἠδ' ἄλλοι παντες ἑταῖροι.'
"Ὣς ἐφαμην, ὁ δέ μ' αὖτις' ἀμειβετο νηλεὲι θυμῷ
'Οὖτιν ἐγω πυματον ἔδομαι μετὰ οἷς ἑταροισιν,
τοὺς δ' ἄλλους προσθεν· τὸ δέ τοι ξεινήιον ἔσται. 370
"Ἦ καὶ ἀνακλινθεὶς πέσεν ὕπτιος, αὐτὰρ ἔπειτα
κεῖτ' ἀποδοχμωσας παχὺν αὐχένα, καδ δέ μιν ὕπνος
ἕρει πανδαματωρ· φαρυγος δ' ἐξεσσυτο οἶνος
ψωμοί τ' ἀνδρομεοι· ὁ δ' ἐρευγετο οἰνοβαρείων.
καὶ τοτ' ἐγὼ τον μοχλὸν ὑπὸ σποδοῦ ἤλασα πολλὴν, 375
ὄφρα θερμαίνοιτο· ἔπεσσι δὲ πάντας ἑταιρους
θαρσυνον, μη τίς μοι ὑποδείσας ἀναδυη.
ἀλλ' ὅτε δὴ τάχ' ὁ μοχλὸς ἐλαίνος ἐν πυρὶ μέλλεν
ἅψεσθαι, χλωρος περ ἐων, διεφαινετο δ' αἰνῶς,
καὶ τοτ' ἐγων ἀσσον φέρων ἐκ πυρός, ἀμφὶ δ' ἑταῖροι 380
ἵσταντ'· αὐτὰρ θαρσος ἐνεπνευσεν μεγα δαίμων.

"'Give it me again with a ready heart, and tell me thy name straightway, that I may give thee a stranger's gift wherewith thou mayest be glad. For among the Cyclopes the earth, the giver of grain, bears the rich clusters of wine and the rain of Zeus gives them increase, but this is a streamlet of ambrosia and nectar.'

"So he spoke, and again I handed him the flaming wine. Thrice I brought and gave it him, and thrice he drained it in his folly. But when the wine had stolen about the wits of the Cyclops, then I spoke to him with gentle words:

"'Cyclops, thou askest me of my glorious name, and I will tell it thee; and do thou give me a stranger's gift, even as thou didst promise. Noman is my name, Noman do they call me—my mother and my father, and all my comrades as well.'

"So I spoke, and he straightway answered me with pitiless heart: 'Noman will I eat last among his comrades, and the others before him; this shall be thy gift.'

"He spoke, and reeling fell upon his back, and lay there with his thick neck bent aslant, and sleep, that conquers all, laid hold on him. And from his gullet came forth wine and bits of human flesh, and he vomited in his drunken sleep. Then verily I thrust in the stake under the deep ashes until it should grow hot, and heartened all my comrades with cheering words, that I might see no man flinch through fear. But when presently that stake of olive-wood was about to catch fire, green though it was, and began to glow terribly, then verily I drew nigh, bringing the stake from the fire, and my comrades stood round me, and a god breathed into us

[illegible]

[illegible]

[illegible]

great courage. They took the stake of olive wood, sharp at the point, and thrust it into his eye, while I, throwing my weight upon it from above, whirled it round as a man bores a ship's timber with a drill, while his men below keep it spinning with the thong which they lay hold of at either end, and the drill runs round unceasingly. Even so we took the fiery pointed stake and whirled it around in his eye, and the blood flowed around the heated thing. And his eyeballs sizzled and his brows round about did the flame singe as the eyeball burned, and its roots crackled in the fire. And as when a smith dips a great axe or an adze in cold water amid loud hissing to temper it, for therefrom comes the strength of iron, even so did his eye hiss round the stake of olive wood. Terribly then did he cry aloud, and the rock rang around, and we, seized with terror, shrank back, while he wrenched from his eye the stake, all befouled with blood, and flung it from him, wildly waving his arms. Then he called aloud to the Cyclopes, who dwelt round about him in caves among the windy heights, and they heard his cry and came thronging from every side, and standing around the cave asked him what ailed him:

"'What so sore distress is thine, Polyphemus, that thou rouse out thus through the immortal night, and makest us sleepless? Can it be that some mortal man is driving off thy flocks against thy will, or slaying thee himself by guile or by might?'

"Then from out the cave the mighty Polyphemus answered them: 'My friends, it is Nobody that is slaying me by guile and not by force.'

"And they made answer and addressed him with winged words: 'If, then, no man does violence to

νόσφιν γ' οὔ τοι ἔστι Διὸς μεγάλου ἀλεύασθαι,
ἀλλὰ σύ γ' εἴχου πατρὶ Ποσειδάωνι ἄνακτι·
"Ὣς ἆρ' ἔφαν ἀνὰ νῆας, ἅμα δ' ἀγέλασσε φίλων κῆρ
ἀν' ἄνεμ' ἐξαπάτησιν ἅμ' αὐτῇ μήτιν ἀνῶνα.
Κύκλωψ δὲ στενάχων τε καὶ ὠδίνων ὀνίσι 415
χερσὶ ψηλαφόων ἄνω μὲν λίθον εἶλε θύρασθεν,
αὐτὸς δ' εἰν θίνῃσι καθέζετο χεῖρε πετάσσας
εἴ τινα τὸν μετ' ἄνεσι λαβὼν ἐν θυμὸν ἀνώγοι θύραζε
εἴσω γὰρ τὸν μ' ἤλπετ' ἀνὴρ φρένας οὐτιδανὸς εἶναι
αὐτὰρ ἐγὼ βουλῆσιν ἀνὴρ ὃς πάντα νόοιο. 420
εἴ τις ἀπαιρήσοιτο θανάτου λυγρὸν ἠδ' ἐμὸν αὐτῷ
εἰρύσσαιτο· πάντας δὲ δόλους καὶ μήτιν ὑφαίνοι
ἄστε περὶ ψυχῆς· μέγα γὰρ κακὸν ἐγγύθεν ἦεν.
ἄλλοι δὲ μοι κατὰ θυμὸν ἀρίστῃ φαίνετο βουλῇ.
ἄρνες ἄνα ἄνα ἄνα ἀνερέσσεν, δασύμαλλοι, 425
καλοὶ τε μεγάλοι τε, κυάνεοι εἴδος ἔχοντες·
τοὺς ἄρα σιγήσας συνεστρέφεσκε λυγοῖσιν,
τῇ ἔνι Κύκλωψ εἶδε πέλωρ, ἀθέμιστα εἰδώς,
σύνταρσε δ' ἀνόμενος· ὁ μὲν ἐν μέσῳ ἄλλα φέρεσκε,
τὼ δ' ἑτέρω ἑκατέρθεν ἔπη σώοντε ἑτοῖμοι· 430
τρεῖς δὲ ἑκάστου φῶν ἔνα φέρον· αὐτὰρ ἔγω γε —
ἀρνειὸς γὰρ ἔην μετ' ἄνα ἐξ' ἄρνεσσι ἄπαστος,
τὸν κατὰ νῶτα λαβών, κάσιν ὑπὸ γαστέρ' ἐλυσθείς
κείμην· αὐτὰρ χερσὶν ἀωτοῦ θεσπεσίοιο
πυκνῇσιν στρεφθεὶς ἐχόμην τετληότι θυμῷ 435
ὣς τότε μὲν στενάχοντες ἐμείναμεν Ἠῶ δῖαν.
"Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
καὶ τότ' ἔπειτα νεμοῦ' ἐξίεσκον ἄρσενα μῆλα,
θήλειαι δὲ μέμηκον ἀνημέλγοντοι περὶ σηκοὺς·

thee in thy lone cave, sickness which comes from great *Zeus* thou wavest in no wise escape. Nay, do thou pray to our father the lord Poseidon."

"So I ever prayed and went thy way, and my heart laughed within me that my name and cunning device had so beguiled. But the Cyclops, groaning and travailing in agonies, groped with his hands and took away the stone from the door and himself sat in the doorway with arms outstretched in the hope of catching anyone who sought to go forth with the sheep, so wise forsooth he thought in his heart to find me. But I took counsel how all might be the very best if I might haply find some way of escape from death for my comrades and for myself. And I wove all manner of wiles and cunnings, as a man will in a matter of life and death, for great was the evil that was nigh us. And this seemed to my mind the best plan. Rams there were, well fed and thick of fleece, fine beasts and large, with wool dark as the violet. These I quietly bound together with twisted withes on which the Cyclops, that monster with his heart set on lawless cunning, was wont to sleep. Three at a time I took. The one in the middle in each case bore a man, and the other two went, one on either side, saving my comrades. Thus every three sheep bore a man. But as for me—there was a ram far the best of all the flock. Him I grasped by the back and curled beneath his shaggy belly, lay there face upwards with steadfast heart, clinging fast with my hands to his wondrous fleece. So then, with waiting we waited for the bright dawn.

"As soon as early Dawn appeared the rosy fingered, then the males of the flock hastened forth to pasture and the females bleated unmilked about the pens,

οὔθατα γὰρ σφαραγεῦντο. ἄναξ δ' ὀδύνῃσι κακῇσι 440
τειρόμενος πάντων ὀίων ἐπεμαίετο νῶτα
ἑρθῶν ἑσταότων· τὸ δὲ νήπιος οὐκ ἐνόησεν,
ὅς οἱ ὑπ' εἰροπόκων ὀίων στέρνοισι δέδεντο.
ὕστατος ἀρνειὸς μηλων ἔστειχε θύραζε
λάχνῳ στεινόμενος καὶ ἐμοὶ πυκινὰ φρονέοντι. 445
τον δ' ἐπιμασσάμενος προσέφη κρατερὸς Πολύφημος·
"Κριὲ πέπον, τί μοι ὧδε διὰ σπέος ἔσσυο μηλων
ὕστατος, οὔ τι πάρος γε λελειμμένος ἔρχεαι οἴων,
ἀλλὰ πολὺ πρῶτος νέμεαι τέρεν' ἄνθεα ποίης
μακρὰ βιβάς, πρῶτος δὲ ῥοὰς ποταμῶν ἀφικάνεις, 450
πρῶτος δὲ σταθμόνδε λιλαίεαι ἀπονέεσθαι
ἑσπέριος· νῦν αὖτε πανύστατος. ἦ σύ γ' ἄνακτος
ὀφθαλμὸν ποθέεις, τὸν ἀνὴρ κακὸς ἐξαλάωσε
σὺν λυγροῖς ἑτάροισι δαμασσάμενος φρένας οἴνῳ,
Οὖτις, ὃν οὔ πώ φημι πεφυγμένον εἶναι ὄλεθρον. 455
εἰ δὴ ὁμοφρονέοις ποτιφωνήσεις τε γένοιο
εἰπεῖν ὅππῃ κεῖνος ἐμὸν μένος ἠλασκάζει
τῷ κέ οἱ ἐγκέφαλός γε διὰ σπέος ἄλλυδις ἄλλῃ
θεινομένου ῥαίοιτο πρὸς οὔδεϊ, κάδ δέ κ' ἐμὸν κῆρ
λωφήσειε κακῶν, τά μοι οὐτιδανὸς πορεν Οὖτις.' 460
"Ὡς εἰπων τὸν κριὸν ἀπὸ ὃο πέμπε θύραζε.
ἐλθόντες δ' ἠβαιὸν ἀπὸ σπείους τε καὶ αὐλῆς
πρῶτος ὑπ' ἀρνειοῦ λυόμην, ὑπέλυσα δ' ἑταίρους.
καρπαλίμως δὲ τά μῆλα ταναύποδα, πίονα δημῷ,
πολλὰ περιτροπέοντες ἐλαύνομεν, ὄφρ' ἐπὶ νῆα 465

for their udders were bursting. And their master, distressed with grievous pains, felt along the backs of all the sheep as they stood up before him, but in his folly he marked not this, that my men were bound beneath the breasts of his fleecy sheep. Last of all the flock the ram went forth, burdened with the weight of his fleece and my cunning self. And mighty Polyphemus, as he felt along his back, spoke to him, saying:

"'Good ram, why pray is it that thou goest forth thus through the cave the last of the flock? Thou hast not heretofore been wont to lag behind the sheep, but wast ever far the first to feed on the tender bloom of the grass moving with long strides, and ever the first didst reach the streams of the river, and the first didst long to return to the fold at evening. But now thou art last of all. Surely thou art sorrowing for the eye of thy master, which an evil man blinded along with his miserable fellows, when he had overpowered my wits with wine, even Noman, who, I tell thee, has not yet escaped destruction. If only thou couldst feel as I do, and couldst get thee power of speech to tell me where he skulks away from my wrath, then should his brains be dashed on the ground here and there throughout the cave when I had smitten him, and my heart should be lightened of the woes which good for-nought Noman has brought me.'

"So saying, he sent the ram forth from him. And when we had gone a little way from the cave and the court, I first loosed myself from under the ram and set my comrades free. Speedily then we drove off those long-shanked sheep, rich with fat, turning full often to look about until we came to the ship.

ἱκόμεθ'. ἀσπάσιοι δὲ φίλοις ἑτάροισι φάνημεν,
οἱ φύγομεν θανάτοιο, τοὺς δὲ στενάχοντο γοώντες.
ἀλλ' ἐγὼ οὐκ εἴων, ἀνὰ δ' ὀφρύσι νεῦον ἑκάστῳ,
κλαίειν, ἀλλ' ἐκέλευσα θοῶς καλλίτριχα μῆλα
πολλ' ἐν νηῒ βάλοντας ἐπιπλεῖν ἁλμυρὸν ὕδωρ. 470
οἱ δ' αἶψ' εἰσβαίνον καὶ ἐπὶ κληῖσι καθίζον,
ἑξῆς δ' ἑζόμενοι π[illegible] ἁλὶ τύπτον ἐρετμοῖς.
ἀλλ' ὅτε τόσσον ἀπῆν, ὅσσον τε γέγωνε βοήσας,
καὶ τοτ' ἐγὼ Κύκλωπα προσηύδων κερτομίοισι·
"'Κύκλωψ, οὐκ ἄρ' ἔμελλες ἀνάλκιδος ἀνδρὸς ἑταίρους
ἔδμεναι ἐν σπῆϊ γλαφυρῷ κρατερῇφι βίηφι 475
καὶ λίην σέ γ' ἔμελλε κιχήσεσθαι κακὰ ἔργα,
σχέτλι', ἐπεὶ ξείνους οὐχ ἅζεο σῷ ἐνὶ οἴκῳ
ἐσθέμεναι· τῷ σε Ζεὺς τίσατο καὶ θεοὶ ἄλλοι.'
"Ὣς ἐφάμην, ὁ δ' ἔπειτα χολώσατο κηρόθι μᾶλλον, 480
ἦκε δ' ἀπορρήξας κορυφὴν ὄρεος μεγάλοιο,
καὸ δ' ἔβαλε προπάροιθε νεὸς κυανοπρῴροιο.[1]
ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πετρης·
τὴν δ' αἶψ' ἠπειρόνδε παλιρροθίων φέρε κῦμα, 485
πλημυρὶς ἐκ ποντοῖο, θέμωσε δὲ χέρσον ἱκέσθαι.
αὐτὰρ ἐγὼ χείρεσσι λαβὼν περιμήκεα κοντὸν
ὦσα παρέξ, ἑτάροισι δ' ἐποτρύνας ἐκέλευσα
ἐμβάλεειν κώπῃς, ἵν' ὑπεκ κακότητα φύγοιμεν,
κρατὶ κατανεύων· οἱ δὲ προπεσόντες ἔρεσσον. 490
ἀλλ' ὅτε δὴ δὶς τόσσον ἄλα πρησσόντες ἀπῆμεν,

[1] Line 483 = 540: τοῦδε, βλέψας δ' εἴων ἔπεα λιλαίεσθαι, was rejected by Aristarchus.

And welcome to our dear comrades was the sight of us who had escaped death, but for the others they wept and wailed. Yet I would not suffer them to weep but with a frown I bade each man. Rather I bade them to fling on board with speed the many sheep of goodly fleece and sail over the salt water. So they went on board straightway and sat down upon the benches, and sitting well in order smote the grey sea with their oars. But when I was as far away as a man's voice carries when he shouts, then I spoke to the Cyclops with mocking words:

"Cyclops, that man, it seems, was no weakling, whose comrades thou wast minded to devour by brutal strength in thy hollow cave. Yea, sorry were thy evil deeds to fall on thine own head, thou cruel wretch, who didst not shrink from eating thy guests in thine own house. Therefore has Zeus taken vengeance on thee, and the other gods."

"So I spoke, and he waxed the more wroth at heart, and broke off the peak of a high mountain and hurled it at us, and cast it in front of the dark-prowed ship. And the sea surged beneath the stone as it fell, and the backward flow like a flood from the deep bore the ship swiftly landwards and drove it upon the shore. But I seized a long pole in my hands and shoved the ship off and along the shore, and with a nod of my head I roused my comrades and bade them fall to their oars that we might escape out of our evil plight. And they bent to their oars and rowed. But when, as we fared over the sea, we were twice as far distant, then was I fain to call

[1] The spurious verse 443 has been omitted in the translation as ridiculous to the sense. It has made its way into the text from 560, where it is in place.

καὶ τότε δὴ Κύκλωπα προσηύδων ἀμφὶ δ' ἑταῖροι
μειλιχίοις ἐπέεσσιν ἐπιστάμενοι ἀλληλοφόνοι ἄλλοι
"Κύκλωψ, τίπτ' ἐπέεσσι ἐπ' ἐμοῖσι ἐπιβάλλεαι ἄλλο
δὲ καὶ τὸν πάντοσε βάλλον βέλος ὀξὺ τανύσσας
αἴτιος ἐν ἥπειρον καὶ δὲ φίλων αὐτὸν ὀλέσσαι
εἰ δὲ φυγοξαμίου τοῦ ἢ ἀλεγεινοῦ ἐφύγοιμι
εἰν ἐν ἀρὴ τάμων κεφαλὴν καὶ τοῖα βουλὴ
μὴ μὲν ἐπὶ πάντοσε βάλλων τυφόσε γὰρ ἔστ' ἐν
"Ὦ φίλοι, ἀλλ' οὐ τοῦτον ἐμὸν μεγαλήτορα θυμὸν,
ἀλλὰ μὲν ἐγκόρρον προσέφη κεκαρπωτὶ θυμῷ
"Κύκλωψ, εἰ καὶ τις σε κατὰ θνητῶν πεδέωνται
ὀφθαλμοὶ ἐ'ρῆται ἀκαμάτοιν ἀλκαστὸν
φάσθαι Οἰνοπίδα τοῦ ἐκ νόστοιο θεοῖς ἐξαλάσσαι,
νῦν Ἀμφίνομος, Ἰθάκης δὴ νῦν ἐ' ἔχοντα
"Ὦ ἐφάμην ὁ δὲ μ' ἐπιμείξατο ἡμιστίχοιο μ' ἔφη
"Ὦ πόποι, ἦ μάλα δὴ με πολλοφάτα θεσφάτ' ἔκανεν,
ἔσκε τις ἐνθάδε μάντις ἀνὴρ ἐν τε μέγας τε,
Τήλεμος Ἐ. ἐμόσκε δὲ μαντοσύνῃ ἐνιαυτῷ
καὶ μαντεύμενος ἀστεῖ ἐν Κύκλωσσι ἔ
δὲ μοι ἔφη τάδε πάντα τελεῖν ἀστεῖα ἐπιόσσω,
χείρεσσ' ἐξ Ὀδυσῆος ἀμαρτήσεσθαι ἑοῖο
ἀλλ' αἰεὶ τινα φῶτα μέγαν καὶ καλὸν ἐόντα
ἐνθάδ' ἐλεύσεσθαι, μεγάλην ἐπιμαίνοντα ἀλκὴν
εἰν ἐν μ' ἐὼν ἀλίγος τε καὶ ἀνείδεος καὶ ἄε κεν
ὀφθαλμοὶ ἀλκαστὸν ἐπὶ μ' ἐξεμάσσατο οἴνῳ
ἀλλ' ἄγε δεῦρ' Ὀδυσεῦ, ἵνα τοι πὰρ ξείνια θείω
πομπήν τ' ἀστρίνοι ἐπιμάσσεται ἀλλοῖον ἐνθάδε σε
τοῦ γὰρ ἔγω τάδε πάμ, πατὴρ δ' ἐμὸς εἰχέτα εἶναι.

to the Cyclops, though round about me my comrades, one after another, sought to check me with gentle words:

"'Reckless one, why wilt thou provoke to wrath a savage man who but now hurled his missile into the deep and drove our ship back to the land, and verily we thought that we had perished there? And had he heard one of us uttering a sound or speaking, he would have hurled a jagged rock and crushed our heads and the timbers of our ship, so mighty does he throw.'

"So they spoke, but they could not persuade my great-hearted spirit, and I answered him again with angry heart:

"'Cyclops, if any one of mortal men shall ask thee about the shameful blinding of thine eye, say that Odysseus, the sacker of cities, blinded it, even the son of Laertes, whose home is in Ithaca.

"So I spoke, and he groaned and said in answer: 'Lo now, verily a prophecy uttered long ago is come upon me. There lived here a soothsayer, a good man and tall, Telemus, son of Eurymus, who excelled all men in soothsaying and grew old as a seer among the Cyclopes. He told me that all these things should be brought to pass in days to come, that by the hands of Odysseus I should lose my sight. But I ever looked for some tall and comely man to come hither, clothed in great might, but now one that is puny, a man of naught and a weakling, has blinded me of my eye when he had overpowered me with wine. Yet come hither, Odysseus, that I may set before thee gifts of entertainment, and may speed thy sending hence, that the glorious Earth-shaker may grant it thee. For I am his son, and he declares him-

αὐτὸς δ' αἴ κ' ἐθέλῃσι [illegible] οὐδέ τις ἄλλος
οἴκτῳ θεῶν μακάρων οὐ [illegible] θνητῶν ἀνθρώπων.'
"Ἦ τοι ὁ μὲν [illegible] ἐπὶ μὴν [illegible] ἄνωγε προέεικτον.
Αἶψα δ' ἐ[illegible] ψυχή τε καὶ αἰῶνα σε δύναμαι
εἶναι σοὶ [illegible] τεκμῆρ' ἔμμεν· Ἀλλ' ἴθι νῦν σύ,
σὺν δὲ [illegible] τάλμῳ [illegible] ἀνοιχθῶ.'
"Ἦ ῥα καὶ [illegible] ὁ ἔπεσι Ποσειδάων ἐνοσίχθων
εἴγε χερ' [illegible] εἰς οὐρανὸν ἀστεροεντα
Ἠελίῳ Ποσειδάων γαιήοχος ἀνοιχθείς.
εἰ ἄνεω τε σύ εἰμι, πατὴρ δ' ἐμὸς εἰγεν εἶναι,
δοῦ μοι [illegible] πολυμήθεον εἶναι ἀνάσσειν
ἠμὲν Λαστρυγόνων [illegible] ἠμὲν [illegible] ἔχοντα·
ἀλλ' αἴ κ' ἐμοὶ δῶσι φίλοι τ' ἔσεσθαι ἀνάσσειν
οἶκον ἐυστέφανον καὶ ἐν ἐν πατρίδα γαῖαν,
ἐγὼ τόνδε ἔλεον, ἐλεήσας ἄνω πάντας ἀνάγκοις,
ὅσσοι ἐν ἀλλήλοισι, ἐπεὶ δ' ἐν πόντῳ ἐείσῃ·
"Ἦ ἔβαν εἰς ἐνιαυτὸν τοῦ δ' ἔλεον ἐνιαυτοῦ
αὖτις ἐν ἐξαίνοντο πολὺ μείζονα λαῶν ἀνάγκας
ἐν ἐνίοις ἐνὶ ἐνάρασι τε ἐν ἀπολέβρῳ,
καὶ δ' ἐ[illegible] μετὰ τοῖσι τοῦ [illegible]
τοῦδε [illegible] ὁ [illegible] ἔμμορε [illegible]
[illegible] τε [illegible] [illegible] [illegible]
[illegible] τε [illegible] [illegible] [illegible]
"Ἀλλ' ἔτι τὴν πρῶτον ἀφικόμεθ' [illegible] ἔνθα περ ἄλλοι
εἶσι [illegible] μάνον ἀθρόοι, ἀμφὶ δ' ἑκάστῳ
ἥατ' ἀλιστρόφοι [illegible] ἀνεστέρνοντο ἀνάσσ.
τὴν μὲν ἐνθ' ἐλθόντες [illegible] ἐν ψαμάθοισιν,
ἐν δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης.

[1] Line 331 is omitted in most MSS.

self my father, and he himself will heal me, if it be his good pleasure, but none other either of the blessed gods or of mortal men.'

"So he spoke, and I answered him and said: 'Would that I were able to rob thee of soul and life, and to send thee to the house of Hades, as surely as not even the Earth-shaker shall heal thine eye.'

"So I spoke, and he then prayed to the lord Poseidon, stretching out both his hands to the starry heaven: 'Hear me, Poseidon, earth-encircler, thou dark-haired god, if indeed I am thy son and thou declarest thyself my father, grant that Odysseus, the sacker of cities, may never reach his home, even the son of Laertes, whose home is in Ithaca; but if it is his fate to see his friends and to reach his well-built house and his native land, late may he come and in evil case, after losing all his comrades, in a ship that is another's, and may he find woes in his house.'

"So he spoke in prayer, and the dark-haired god heard him. But the Cyclops lifted on high again a far greater stone, and swung and hurled it, putting into the throw measureless strength. He cast it a little behind the dark-prowed ship, and barely missed the end of the steering-oar. And the sea surged beneath the stone as it fell, and the wave bore the ship onward and drove it to the shore.

"Now when we had come to the island, where our other well-benched ships lay all together, and round about them our comrades, ever expecting us, sat weeping, then, on coming thither, we beached our ship on the sands, and ourselves went forth upon the shore

μῆλα δὲ Κύκλωπος γλαφυρῆς ἐκ νηος ἐλόντες
δασσάμεθ', ὡς μή τίς μοι ἀτεμβομενος κίοι ἴσης.
ἀρνειὸν δ' ἐμοὶ οἴῳ ἐυκνήμιδες ἑταῖροι 550
μήλων δαιομένων δόσαν ἔξοχα· τὸν δ' ἐπὶ θινὶ
Ζηνὶ κελαινεφέι Κρονίδῃ, ὃς πᾶσιν ἀνάσσει,
ῥέξας μηρί' ἔκαιον· ὁ δ' οὐκ ἐμπάζετο ἱρῶν,
ἀλλ' ὅ γε μερμηριζεν ὅπως ἀπολοίατο πᾶσαι
νῆες ἐυσσέλμοι καὶ ἐμοὶ ἐρίηρες ἑταῖροι. 555

"Ὡς τότε μὲν πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα
ἥμεθα δαινύμενοι κρεα τ' ἄσπετα καὶ μέθυ ἡδυ·
ἦμος δ' ἠέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθε,
δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς, 560
δὴ τότ' ἐγὼν ἑτάροισιν ἐποτρύνας ἐκέλευσα
αὐτούς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λύσαι·
οἱ δ' αἶψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθῖζον,
ἑξῆς δ' ἑζόμενοι πολιὴν ἅλα τύπτον ἐρετμοῖς.

"Ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ, 565
ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἑταίρους.

of the sea. Then we took from out the hollow ship the flocks of the Cyclops, and divided them, that so far as in me lay no man might go defrauded of an equal share. But the ram my well-greaved comrades gave to me alone, when the flocks were divided, as a gift apart, and on the shore I sacrificed him to Zeus, son of Cronos, god of the dark clouds, who is lord of all, and burned the thigh-pieces. Howbeit he heeded not my sacrifice, but was planning how all my well-benched ships might perish and my trusty comrades.

"So, then, all day long till set of sun we sat feasting on abundant flesh and sweet wine, but when the sun set and darkness came on, then we lay down to rest on the shore of the sea. And as soon as early Dawn appeared, the rosy-fingered, I roused my comrades, and bade them themselves to embark and to loose the stern cables. So they went on board straightway and sat down upon the benches, and sitting well in order smote the grey sea with their oars.

"Thence we sailed on, grieved at heart, glad to have escaped death, though we had lost our dear comrades.

K

[illegible]

[illegible]

[illegible]

BOOK X

"Then to the Aeolian isle we came, where dwelt Aeolus, son of Hippotas, dear to the immortal gods, in a floating island, and all around it is a wall of unbreakable bronze, and the cliff runs up sheer. There children of his, too, there are in the house, six daughters and six stalwart sons, and he gave his daughters to his sons to wife. These, then, feast continually by their dear father and good mother, and before them lies boundless good cheer. And the house, filled with the savour of feasting, resounds all about even in the outer court by day; and by night again they sleep beside their chaste wives on blankets and on corded bedsteads. To their city then and fair palace did we come, and for a full month he made me welcome and questioned me about each thing, about Troy, and the ships of the Argives, and the return of the Achaeans. And I told him all the tale in due order. But when I, on my part, asked him that I might depart and bade him send me on my way he, too, denied me nothing, but furthered my sending. He gave me a wallet, made of the hide of an ox nine years old,[1] which he flayed, and therein he bound the paths of the blustering winds, for the son of Cronos had made him

[1] Nine years old is not to be approximate in x 300. Possibly nine was felt merely as a round number, or the age of nine taken merely to denote full maturity.

ἐμὸν πατέρα τε καὶ ἐμὸν ἐν δ' ἐτέλεσσε,
τοὶ δ' ἐν γλαφυρῇ κατέτεινε μετρήσασθαι φαείνῃ
μέτρῳ ἵνα μή τι παραστρεψῶσιν ὁλκῆς πέρι
αὖταρ ἐπεὶ τοὶ μὲν Ζεφύρου πρόσωπον ἀνέκαιον, 25
ἐφόρει φόρτον νῆας τε καὶ αὐτοὺς οἱ δὲ ἑκάστου
κατέλεσσαν· αἴνιον γὰρ ἀπωλίσθη ὑφάλοισιν
" Ἐν δὲ τὸν μὲν ἐμὸν πλόκαμον τέμεν τε καὶ ἔμπαν,
τῇ ἑκάστῃ δ' ἤ τ' ἀνέφαινε πάντοθι δίνοισα.
καὶ δὴ τοὶ πολέεσσι θλασσόμενοι ἔτεσι κοῦροι [1] 30
δεῦρ' ἐπὶ μὲν γλῶσσαν ἔνεκα ἑκηβόλου ἀκαμάτοιο,
αὐτὰρ ἐπεὶ τόδε πρῶτον ἐνιπλήσθε κεκμηότα,
αὖτε γὰρ ἀλλ' ἄλλοι ἐνιπλήσθε κεκμηότα γαίαν
οἱ δ' ἔτεροι ἑτέροισι πρὸς ἀλλήλοισι ἀγόρευον
καὶ μ' ἔφασαν χρυσοῦν τε καὶ ἀργύρου εἰκαθ' ἀγεσθαι 35
ἔμπρο γὰρ Αἰόλου μεγαλήτορος Ἱπποτάδαο
ὅλβε δὲ τις εἴποιεν ἰδὼν τε πλήσιον ἄλλον
" Ὦ πόποι, ἦ δὴ πᾶσι φίλοι καὶ τίμιοι ἐστε
ἀθάνατοι, ἔτεσι τε πολλοῖς καὶ πάσιν ἔοικεν
πολλὰ μὲν ἐν Τροίῃ ἔτεσι κείμεθα κάλλ' 40
ἠλίθιοι· ἡμεῖς δ' αὖτε ἐπὶ πόνον ἐστελέοντες
οἴκαδε νεόμεθα κενεὰς ἐν χείρας ἔχοντες
καὶ τόν σ' αὖ τάδ' ἔοικε χαρίζ' μετὰ φίλοισι
Αἰόλῳ· ἀλλ' ἄγε θάσσον ἰδώμεθα ὅττι τάδ' ἐστίν,
ὅσσον τε χρυσός τε καὶ ἄργυρος ἐνὶ θήκῃσιν· 45
" Ὣς ἔφασαν, βουλὴ δὲ κακὴ πάρεον ἐνὶ θυμῷ
ἄσκον μὲν λύσαν, ἅπαν δ' ἐκ πάντοθε δρόμον,
τοὺς δ' αἶψ' ἁρπάξασα φέρον πάντοθε θύελλα

[1] ἔτεσι : ἔτεσσι

keeper of the winds, bids to it land to rouse whatever one he will. And in my hollow ship he bound it fast with a bright cord of silver, that not a breath might escape, were it never so slight. But for my furtherance he sent forth the breath of the West Wind to blow, that it might bear on their way both ships and men. Yet this he was not to bring to pass, for we were undone through our own folly.

"For nine days we sailed night and day alike, and now on the tenth our native land came in sight, and lo, we were so near that we saw men tending the beacon fires. Then upon me came sweet sleep in my weariness, for I had ever kept in hand the sheet of the ship, and had yielded it to none other of my comrades, that we might the sooner come to our native land. But my comrades meanwhile began to speak one to another, and said that I was bringing home for myself gold and silver as gifts from Aeolus, the great hearted son of Hippotas. And thus would one speak with a glance at his neighbour:

"'Out on it, how honored and honoured this man is by all men to whose city and land soever he comes! Much goodly treasure is he carrying with him from the land of Troy from out the spoil; we, who have accomplished the same journey as he, are returning bearing with us empty hands. And now Aeolus has given him these gifts, granting them freely of his love. Nay, come, let us quickly see what is here, what store of gold and silver is in the wallet.'

"So they spoke, and the evil counsel of my comrades prevailed. They loosed the wallet, and all the winds leapt forth, and swiftly the storm wind seized them

[1] Or the albatross may be to the fires of the herdsmen.

κλαίονται, γαίης ἄπο πατρίδος. αὐτὰρ ἔγω γε
ἐτρομέων κατὰ θυμὸν ἀμύμονα μερμηρίξα,
ἠέ μ' ἐπεσσόμενος νηὸς ἀποφθίμην ἐνὶ πόντῳ,
ἢ ἀκέων τλαίην καὶ ἔτι ζωοῖσι μετείην.
ἀλλ' ἔτλην καὶ ἔμεινα, καλυψάμενος δ' ἐνὶ νηῒ
κείμην· αἱ δ' ἐφέροντο κακῇ ἀνέμοιο θυέλλῃ
αὖτις ἐπ' Αἰολίην νῆσον, στενάχοντο δ' ἑταῖροι. 55

"Ἔνθα δ' ἐπ' ἠπείρου βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ,
αἶψα δὲ δεῖπνον ἕλοντο θοῆς παρὰ νηυσὶν ἑταῖροι.
αὐτὰρ ἐπεὶ σιτοιό τ' ἐπασσάμεθ' ἠδὲ ποτῆτος,
δὴ τότ' ἐγὼ κήρυκα τ' ὀπασσάμενος καὶ ἑταῖρον
βῆν εἰς Αἰόλου κλυτὰ δώματα· τὸν δ' ἐκίχανον 60
δαινύμενον παρὰ ἑῇ τ' ἀλόχῳ καὶ οἴσι τέκεσσιν.
ἐλθόντες δ' ἐς δῶμα παρὰ σταθμοῖσιν ἐπ' οὐδοῦ
ἑζόμεθ'· οἱ δ' ἄνα θυμὸν ἐθαμβέον ἔν τ' ἐρέοντο·

"'Πῶς ἦλθες, Ὀδυσεῦ, τίς σε κακὸς ἔχρας δαίμων,
ἦ μέν σ' ἐνδυκέως ἀπεπέμπομεν, ὄφρ' ἀφίκοιο 65
πατρίδα σὴν καὶ δῶμα καὶ εἴ πού τοι φίλον ἐστίν;'

"Ὣς φασαν, αὐτὰρ ἔγω μετεφώνεον ἀχνυμένος κῆρ·
'Ἄασάν μ' ἑταροί τε κακοὶ πρὸς τοῖσί τε ὕπνος
σχέτλιος· ἀλλ' ἀκέσασθε, φίλοι· δύναμις γὰρ ἐν ὑμῖν.'

"Ὣς ἐφάμην μαλακοῖσι καθαπτόμενος ἐπέεσσιν, 70
οἱ δ' ἄνεῳ ἐγένοντο· πατὴρ δ' ἠμείβετο μύθῳ·

"'Ἔρρ' ἐκ νήσου θᾶσσον, ἐλέγχιστε ζωόντων·
οὐ γὰρ μοι θέμις ἐστὶ κομιζέμεν οὐδ' ἀποπέμπειν
ἀνδρα τόν, ὃς κε θεοῖσιν ἀπεχθήσῃ μακάρεσσιν·
ἔρρε, ἐπεὶ ἄρα θεοῖσιν ἀπεχθόμενος τοδ' ἱκάνεις.' 75

and bore them weeping out to sea away from their native land, but as for me, I awoke, and pondered in my goodly heart whether I should fling myself from the ship and perish in the sea, or endure in silence and still remain among the living. However, I endured and abode, and covering my head lay down in the ship. But the ships were borne by an evil blast of wind back to the Aeolian isle, and my comrades groaned.

"There we went ashore and drew water, and straightway my comrades took their meal by the swift ships. But when we had tasted of food and drink, I took with me a herald and one companion and went to the glorious palace of Aeolus, and I found him feasting beside his wife and his children. So we entered the house and sat down by the doorposts on the threshold, and they were amazed at heart, and questioned us

"'How hast thou come hither, Odysseus? What cruel god assailed thee? Surely we sent thee forth with kindly care, that thou mightest reach thy native land and thy home, and whatever place thou wouldest.

"So said they, but I with a sorrowing heart spoke among them and said 'Bane did my evil comrades work me, and therewith sleep accursed, but bring ye healing, my friends, for with you is the power.'

"So I spoke and addressed them with gentle words, but they were silent. Then their father answered and said

"'Begone from our isle with speed thou vilest of all that live. In no wise may I help or send upon his way that man who is hated of the blessed gods. Begone, for thou comest hither as one hated of the immortals.'

[illegible]

[illegible]

[illegible]

"So saying he sent me forth from the house, groaning heavily. Thence we sailed on, grieved at heart. And worn was the spirit of the men by the grievous rowing, because of our own folly, for no longer appeared any breeze to bear us on our way. So for six days we sailed night and day alike, and on the seventh we came to the lofty citadel of Lamus, even to Telepylus of the Laestrygonians, where herdsman calls to herdsman as he drives in his flock, and the other answers as he drives his forth. There a man who never slept could have earned a double wage, one by herding cattle, and one by pasturing white sheep, for the outgoings of the night and of the day are close together. When we had come thither unto the goodly harbour all about which on both sides a sheer cliff runs continuously, and projecting headlands opposite to one another stretch out at the mouth, and the entrance is narrow, then all the rest steered their curved ships in, and the ships were moored within the hollow harbour close together, for therein no wave ever swelled great or small, but all around was a bright calm. But I alone moored my black ship outside, there on the border of the land making the cables fast to the rock. Then I climbed to a rugged height, a point of outlook, and there took my stand, from thence no works of oxen or of men appeared, smoke alone we saw arising up from the land. So then I sent forth some of my comrades to go and learn who the men were who here ate bread upon

flock forth for the following day. Thus a man who could do without sleep could earn a double wage. The passage is partly due to some vague knowledge of the land of the midnight sun.

δεῦρο ἔτι τρωσὸν, τρωτὸν ἀπὸ χ' ἄμ' ἀν ἰόντας.
οἱ δ' ἴσαν ἀλλήλοιν λαιμὸν ἄλοιν· ἡ μὲν ἄμ' ἄξας
δεξιὸν ἀμφ' ἰψήλων ὤμοιν κεκαμένοιν ἔλαν,
αὐτὰρ ὁ ξιφέεσσιν ἐπὶ δεξιὸν ἰθύνασκε, 105
θυμὸν ἐφιέμενος Λαιστρυγόνος Ἀντιφάτεω
ἡ μὲν ἄρ' ἐς κόρυνθ' ἐκανεν ἐρεμνῇ καλλιρόοιο
Ἀρήτοιο· ἄνευθε γὰρ ἔσκε πόρον φόνοιο
οἱ δὲ παρεστάμενοι τρόφεον ἐν χερσὶν ἑκάστη
δὲ τις τοῦδ' εἴη βασιλῆος καὶ εἴοιο ἄνακτος· 110
ἡ δὲ μάλ' αὐτίκα πόρον ἀνεφράδεν ἐν φρεσὶ δῖον.
οἱ δ' ἄνευ ἐσέβοντο κλυτὰ δώματα, τὸν δὲ γυναῖκα
εἶδον, δῖον τ' ἄνδρα κορυφῆς, κατὰ δ' ἔστιχον αὐτὴν
ἡ δ' αἶψ' ἐξ ἀγορῆς δεῦρο κλυτὸν Ἀντιφάτεω,
ὃς τόσσον δὴ δὴ τόσσον ἐμήσατο λυγρὸν ἄεθλον. 115
αἶψα τ' ἄρ' μάψ ἀνέρα τὸν ἐν πόλεϊ δεινὸν
τὸν δὲ δὶ' αἰχμῆς φυγὼν ἐν νῆας ἐνήεν
αὐτὰρ ὁ τοὶ μὲν ἔπειτα βοὸς ἐξ ἀγέλης ἐπὶ δόρπον
φόνον ἐφίεσκον Λαιστρυγόνες ἄλλοθεν ἄλλοι,
μυρίοι, οὐ κ' ἀνδρῶν ἐοικότες, ἀλλὰ Γιγάντων· 120
οἱ ῥ' ἀπὸ πετράων αἰζηΐ χερμάδιόν τε
βάλλον· ἄφαρ δὲ ἕκαστον ἐνεῖδε κατὰ νῆας ἄνωρον
αὐλόν τ' ἀλλήλοιν τε· τοὶ δ' ἔμπαν ἀγχεμάχοιον
ἰχθύν δ' ἐν πείροντες ἀνωρέα δαῖτα φέροντο·
ἔνθ' ἄλλοι κλαγγὴ κτείνοντο πολυβοτείρειρα ἔντος, 125

[1] φόνον Zenodotus, Aristarchus φόνοιο.

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[1] The word ἰόντας is (in this context) not very happy. It should be some "missile," or even "bugs" (cf. 113), but as

the earth—two men I chose, and sent with them a third as a herald. Now when they had gone ashore, they went along a smooth road by which wagons were wont to bring wood down to the city from the high mountains. And before the city they met a maiden drawing water, the goodly daughter of Lamos, king of the Laestrygonians, Antiphates, who had come down to the fair flowing spring Artacia, from whence they were wont to bear water to the town. So they came up to her and spoke to her and asked her who was king of this folk, and who they were of whom he was lord. And she showed them forthwith the high roofed house of her father. Now when they had entered the glorious house, they found there his wife, huge as the peak of a mountain, and they were aghast at her. At once she called from the place of assembly the glorious Antiphates, her husband, and he devised for them worthy destruction. Straightway he seized one of my comrades and made ready his meal, but the other two sprang up and came in flight to the ships. Then he raised a cry throughout the city, and so they heard it the mighty Laestrygonians came thronging from all sides a host past counting, not like men but like the giants. They hurled at us from the cliffs with rocks huge as a man could lift, and at once there rose throughout the ships a dreadful din, alike from men that were dying and from ships that were being crushed. And spearing them like fishes they bore them home, a loathsome meal. Now while they were slaying those within the deep harbour, I meanwhile

it is said twice of Penelope and more than once of other women, in which cases such connotation is to be thought of, I have preferred to give a more general rendering.

[illegible]

[illegible]

[illegible]

while drew my sharp sword from beside my thigh, and cut therewith the cables of my dark-prowed ship, and quickly calling to my comrades bade them fall to their oars, that we might escape from out our evil plight. And they all tossed the sea with their oar-blades in fear of death, and joyfully seaward, away from the beetling cliffs, my ship sped on, but all those other ships were lost together there.

"Thence we sailed on, grieved at heart, glad to have escaped death, though we had lost our dear comrades, and we came to the isle of Aeaea, where dwelt fair-tressed Circe, a dread goddess of human speech, own sister to Aeetes of baneful mind, and both are sprung from Helios, who gives light to mortals, and from Perse, their mother, whom Oceanus begot. Here we put in to shore with our ship in silence, into a harbour where ships may lie, and some god guided us. Then we disembarked, and lay there for two days and two nights, eating our hearts for weariness and sorrow. But when fair-tressed Dawn brought to its birth the third day, then I took my spear and my sharp sword, and quickly went up from the ship to a place of wide prospect, in the hope that I might see the works of men, and hear their voice. So I climbed to a rugged height, a place of outlook, and there took my stand, and I saw smoke rising from the broad-wayed earth in the halls of Circe, through the thick brush and the wood. And I debated in mind and heart, whether I should go and make search, when I had seen the flaming smoke. And as I pondered, this seemed to me to be the better way, to go first

ἠ ὅτ' ἐλθόντ' ἐπὶ νῆα θοὴν καὶ δῖνα θάλασσης
δείπνον ἑταιρείοις δόμεναι πρόμοιόν τε πιέσθαι. 155
ἀλλ' ὅτε δὴ σχεδόν ἦα πίων νέος ἀμφιελίσσης,
καὶ τότε τις μ' ἔθεσ' ἀλοφύρατο μοῖνον ἐόντα,
ὃς ῥα μοι ὑψιφόρων ἔλαφον μέγαν εἰς ὁδὸν αὐτὴν
ἦκεν· ὁ μὲν ποταμοῦδε κατιμάν ἐκ νομοῦ ἦλθε
πιόμενος· δὴ γὰρ μιν ἔχεν μένος ἠελίοιο. 160
τὸν δ' ἐγὼ ἐκβαίνοντα κατ' ἄκνημιν μέσα νώτα
πλήξας τὸ δ' ἀντίκρυ δόρυ χάλκεον ἐξεπέρησε,
καὶ ὁ ἔπεσ' ἐν κονίῃσι ῥαπών, ἀπὸ δ' ἔπτατο θυμός.
τῷ δ' ἐγὼ ἐμβαίνων δόρυ χάλκεον ἐξ ὠτειλῆς
εἰρύσαμην· τὸ μὲν αὖθι κατάλινεν ἐπὶ γαίῃ 165
αὐτὰρ ἐγὼ σπασάμην ῥώπας τε λύγους τε,
πείσμα δ', ὅσον τ' ἔργοιο, ἐνστρεφὲς ἀμφοτέρωθεν
πλεξάμενος συνέδησα πόδας δεινοῖο πέλωρον,
βῆν δὲ κατ' ἀκροτάτοιο φέρων ἐπὶ νῆα μέλαιναν
ἔγχεϊ ἐρειδόμενος, ἐπεὶ οὔ πως ἦεν ἐν' ὤμῳ 170
χερσὶ φέρειν ἑτέῳ· μάλα γὰρ μέγα θήρειον ἦεν.
καὶ ὁ ἵξαλον πρόπαροιθε νεὸς· ἀνέγειρα δ' ἑταίρους
μειλίχιον ἐπέεσσι παραστάδιον ἕνδρα ἕκαστον·
"Ὦ φίλοι, οὐ γάρ πω κατάδυσομεθ' ἀχνύμενοι περ
εἰς Ἀΐδαο δόμους, πρὶν μοιρήσιμον ἦμαρ ἐπελθεῖν· 175
ἀλλ' ἄγε, ὄφρ' ἐν νηῒ θοῇ βρώσίν τε πόσιν τε,
μνησόμεθα βρώσιος, μηδὲ τρυχώμεθα λιμῷ."
Ὣς ἐφάμην, οἱ δ' ἂρα ἐμοὶ ἐπέεσσι πιθοντο,
ἐκ δὲ καλυψάμενοι παρὰ θῖν' ἁλὸς ἀτρυγέτοιο
θῆσαντ' ἔλαφον· μάλα γὰρ μέγα θήρειον ἦεν. 180

to the swift ship and the shore of the sea, and give my comrades their meat and send them forth to make search. But when as I went I was near to the curved ship, then some god took pity on me in my loneliness and sent a great [illegible] horned stag into my very path. He was coming down to the river from his pasture in the wood to drink, for the weight of the sun overcomed him, and as he came out I struck him on the bone in the middle of the back, and the bronze spear passed right through him, and down he fell in the dust with a moan, and his life flew from him. Then I planted my foot upon him and drew the bronze spear forth from the wound, and left it there to lie on the ground. It [illegible] of [illegible] I plucked twigs and osiers, and I wove a rope as it were a fathom in length, and twisted them end to end, I bound together the feet of the monstrous beast, and went my way to the black ship, bearing him across my neck, and leaning on my spear-staff, in no wise could I hold him on my shoulder with one hand, for he was a very mighty beast. Then I flung him before the ship, and hearkened my comrades with gentle words, coming up to each man in turn:

'Friends, we will not yet, shall we go down to the house of Hades despite our sorrows, before the day of fate comes upon us. Nay, come, while there is yet food and drink in our swift ship, let us be mindful of food, that we pine not with hunger.'

Thus I spake, and they quickly hearkened to my words. From their faces they drew their cowls[1] and marvelled at the stag on the shore of the unresting sea, for he was a very mighty beast. But

[1] The Greek could be an under-dress of imparting sorrow.

[illegible]

[illegible]

[illegible]

when they had satisfied their eyes with gazing, they washed their hands, and made ready a glorious feast. So then all day long till set of sun we sat feasting on abundant flesh and sweet wine. But when the sun set and darkness came on, then we lay down to rest on the shore of the sea. And as soon as early Dawn appeared the rosy fingered, I called my men together, and spoke among them all

"Hearken to my words, comrades, for all your evil plight. My friends, we know not where the darkness is or where the dawn, neither where the sun, who gives light to mortals, goes beneath the earth nor where he rises but let us straightway take thought if any device be still left us. As for me I think not that there is. For I climbed to a rugged point of outlook, and beheld the island, about which is set as a crown the boundless deep. The isle lies low, and in the midst of it my eyes saw smoke through the thick brush and the wood.

"So I spoke, and their spirit was broken within them, as they remembered the deeds of the Laestrygonian, Antiphates, and the violence of the great hearted Cyclops, the man-eater. And they wailed aloud, and shed big tears. But no good came of their mourning

"Then I told off in two bands all my well greaved comrades, and appointed a leader for each band. Of the one I took command, and of the other godlike Eurylochus. Quickly then we shook lots in a brazen helmet, and out leapt the lot of great-hearted Eurylochus. So he set out, and with him went two-and-twenty comrades, all weeping, and they left us behind, lamenting. Within the forest glades they found the house of Circe, built

[illegible]

[illegible]

[illegible]

of polished stone in a place of wide outlook,[1] and round about it were mountain wolves and lions, whom Circe herself had bewitched, for she gave them evil drugs. Yet these beasts did not rush upon my men, but pranced about them fawningly, wagging their long tails. And as when hounds fawn around their master as he comes from a feast, for he ever brings them bits to soothe their temper, so about them fawned the stout clawed wolves and lions, but they were seized with fear, as they saw the dread monsters. So they stood in the gateway of the fair tressed goddess, and within they heard Circe singing with sweet voice, as she went to and fro before a great imperishable web, such as is the handiwork of goddesses, fine-woven and beautiful, and glorious. Then among them spoke Polites, a leader of men, dearest to me of my comrades, and trustest:

"Friends, within someone goes to and fro before a great web, singing sweetly, so that all the floor echoes, some goddess it is, or some woman. Come, let us quickly call to her."

"So he spoke, and they cried aloud, and called to her. And she straightway came forth and opened the bright doors, and bade them in, and all went with her in their folly. Only Eurylochus remained behind, for he suspected that there was a snare. She brought them in and made them sit on chairs and seats, and made for them a potion of cheese and barley meal and yellow honey with Pramnian wine, but in the food she mixed baneful drugs, that they might utterly forget their native land. Now

[1] situated in an open glade or clearing. The site itself was low (line 196).

αὐτὰρ ἐπεὶ ἔνοσίν τε καὶ ἔνθεον, αὐτὰρ ἔπειτα
ῥαψάμενος πυκινῶς τε καὶ ἐπιστάμενος ἐπέεσσιν
οἷ δὲ οἴκοι μὲν ἔχον σοφίας φόωντε τε τοίχους τε
καὶ ἔρματα, αὐτὰρ ὑπὲρ ἐν ἀμφιέλοις, ἐκ τε θύρετρα
ἐκ τοῖ μὲν κλισμοῖσι δὲ χαῖτο, τοῖσι δὲ Κύπρη 241
παρ' δ' ἄνακτι Βαλάσσης τε Σιδὼν καρτόν τε κράνος τε
θέμεσκε, οἷα ἄνακτι γαμαιτυκέοντι ἔοικεν
Ἔνθ' ἄρ' ἔπειτ' ἄρ' ἥλθε θοὸς ἐκ νέα μελαίνας
ἀνδρῶν ἐπιστάμενος ἔργοις καὶ ἀλείσκεσκε πόντον. 245
οὐδὲ τὸ δαφοίνοθ' ἔνεκα ἔνεσ ἐνεστὶ πόρ,
κῆρ ἔχει μεγάλῳ Βεβλήματος· ἐν δὲ τε ἔνεσ
λαιψηρῶς πτερόεντα, γόνυ δ' ἐνεστὶ θέμεσ
ἀλλ' ἔνεσ ἐν μὲν πάντα ἀγαπαμεθ' ἐξεφέοντες,
καὶ τοτε τῶν ἄλλων ἐπάρσιον ἐπεκέξεν ἔλεθρον 250
Ἠέματα τὰ ἐείλοντο ἀνὰ ἔνοσιν, φαιδίμ' Ὀλύσσεν
εἵματα δὲ ἐπέφυκε τετυγμένα ἔνεσα καλὰ
ξεστοῖσι λίθοισι, περιφαίνεν δὲ χρόνῳ
ἐνθα δὲ τοῦ μέγας ἐστὶν ἐπιστάμενος κὴν ἔνεσ,
ἢ θεοὶ τε γένος· τοὶ δὲ φθέγγονται ἀκλέοντες 255
ἢ δ' αὖ' ἐξ' ἀνὰ θύρας ἐκὲ φωνὴν
καὶ κλέος· ἐν δ' ἔνεσ πάντες αἰρόμενοι ἔνεστε
αὐτὰρ ἔπειτ' ἐνέμεσσα, ἐπ' ἀμφοτέρῃ ἔνεσ εἶναι.
ἐν δ' ἔνεσ' ἀστυφέλικτα ἀκλέες, οὐδὲ τοῦ αὐτοῦ
ἐξέφυσ· ἔνεσ δὲ ἀκάμαντα ἔνεσ ἐπιστάζον.' 260
Ἠὼς ἐφάν, αὐτὰρ ἔπειτ' ἐπὶ μὲν ἔλφος ἔρυσαν
ἔμπεσ Βαλάσσῃ, μέγα χάλκεον, ἀμφὶ δὲ τόξα
τοῦ δ' ἐξ ἡνίοχοι αὐτὸν ἐλὸν ἐγήρασθαι.

[1] Line 263 is omitted in most MSS.

when she had given them the potion, and they had drunk it off, then she presently smote them with her wand and penned them in the sties. And they had the heads, and voice, and bristles, and shape of swine, but their minds remained unchanged even as before. So they were penned there weeping, and before them Circe flung mast and acorns, and the fruit of the cornel tree, to eat, such things as wallowing swine are wont to feed upon.

"But Eurylochus came back straightway to the swift, black ship, to bring tidings of his comrades and their shameful doom. Not a word could he utter, for in his desire so stricken to the heart was he with great distress, and his eyes were filled with tears, and his spirit was set on lamentation. But when we questioned him in amazement, then he told the fate of the others, his comrades.

"'We went through the thickets, as thou badest, noble Odysseus. We found in the forest glades a fair palace, built of polished stones, in a place of wide outlook. There someone was going to and fro before a great web, and singing with clear voice, some goddess or some woman, and they cried aloud, and called to her. And she came forth straightway, and opened the bright doors, and bade them in, and they all went with her in their folly. But I remained behind, for I suspected that there was a snare. Then they all vanished together, nor did one of them appear again, though I sat long and watched.'

"So he spoke, and I cast my silver-studded sword about my shoulders, a great sword of bronze, and slung my bow about me, and bade him lead me

ἀ τοῦ δ' ἀμφοτέρωθεν ἀλιστόμενος φόνον
καὶ μ' ἀλοφιδοῦντα ἐνὶ κηρόεντα τιθεῖτο [1]
"Ἀλλ' μὲν ἄρα πολὺ πάντα, διοτρεφές, ἀλλὰ λιν' αὐτοῦ.
εἶπε τόδ' οὐ τοῦ οὐ' αὐτὸν ἐλεύσεται οὔτε τιν' ἄλλον
ἄξιον ἐν θνητοῖς· ἀλλὰ βίη τοι δοῦναι θανόντα
φασιανοῦν· ἐπεὶ γὰρ σὲ ἀλιξήσεται πάντα ἔμαρ'
"Ἀλλ' ἄφαρ', ἀλλ' ἄρα σὲ μὲν ἀμφὶ δόμοιν τρόπεσιν
Ἀ[illegible] ἀλοχ, ἢ τοῦ μὲν ἐν μὲν αὐτοῦ τρὸ δὲ χωρῷ
δόξω καὶ πάντα πολὺ πάρα τοῦ πάλαιν
αὐτὸν ἐγὼν εἶμι, κρατερὸν δὲ μὲν δόλιν' ἀνάγεν'
"Ἀλλ' ἀπὸν πάρα τοῦ αὐτὸν πάντα νέα θάλασσαν
ἀλλ' ἐπὶ δὲ δὲ ἐμάλλον ἀν' ἔρεν ἐπὶ Βόσκοιν
Κίρκης Ἑκάτης πολυφαρμάκου δὲ μέγα δῶμα,
ἔνθα μὲν Ἐ[illegible] χρυσοπλόκοιο δόμοιν
ἐρχόμενον πρὸς δῶμα, ἐπεὶ δὲ δὲ ἐόντα,
πρῶτον ἐπεὶ ἐν, τοῦ πάρ χαμαιεύνοιο ἔλθ'
ἐν τ' ἔνα μὲν φὶ χεῖρα, ἔπος τ' ἔφατ' ἔν τ' ἐπεμάξ'
"Ἀλλ' ἐν αὐτ', ὦ ἔμοιγε δὲ ἔφατο ἔχεν εἶδος,
χωρὸν ἐ ἔρεν ἐν· ἔπαρον δὲ τοῦ ὀ ἐν δὲ ἔμοι
ἐ χρεῖαι ὅτ τε ἐν ἐν πολλοὶς ἐπεθήκαν ἔχοντες
ἢ τοῖς λυκόμοιοι ἔπερ ἔχεν· ἐν ἐ σὲ φῆμ
αὐτὸν ἐκέτοιν, μείνον δὲ σὺ γ', ἔνθα τοῦ ἄλλοι.
ἀλλ' ἐπὶ δὲ σὲ ἐκέκοιν ἐλεύσομαι νέα ἐκέκοιν.
τ[illegible] τόδε φαρμάκου ἐκέλεν ἔχω δὲ ἐκέκοιν Κίρκης
δόχεν, ἐ κέν τοι κρατὸς ἀλεξήσειν πάντα ἔμαρ.
πάντα δὲ τοῦ ἔρεν ἐλόφωνα ἐ τοῦ Κίρκης
τεῖξε τοῦ ἐνέκα. βάλεν δ' ἐν φαρμάκα εἴτε.

[1] Line 266 is omitted in most MSS.

back by the self-same road. But he clasped me with both hands, and brought me by my knees, and with weeping he spake to me winged words:

"'Lead me not thither against my will, O thou fostered of Zeus, but leave me here. For I know that thou wilt neither come back thyself nor bring anyone of thy comrades. Nay, with these that are here let us flee with all speed, for so I may haply escape the evil day.'

"So he spake, but I answered him, and said: 'Eurylochus, do thou stay here in this place, eating and drinking by the hollow black ship, but I will go, for strong necessity is laid upon me.'

"So saying, I went up from the ship and the sea. But when, as I went through the sacred glades, I was about to come to the great house of the sorceress, Circe, then Hermes of the golden wand, met me as I went toward the house, in the likeness of a young man with the first down upon his lip, in whom the charm of youth is fairest. He clasped my hand and spoke, and addressed me:

"'Whither now again, hapless man, dost thou go alone through the hills, knowing naught of the country? Lo, thy comrades yonder in the house of Circe are penned like swine in close-barred sties. And art thou come to release them? Nay, I tell thee, thou shalt not thyself return, but shalt remain there with the others. But come, I will free thee from harm, and save thee. Here take thou potent herb, and go to the house of Circe, and it shall ward off from thy head the evil day. And I will tell thee all the baneful wiles of Circe. She will mix thee a potion, and cast drugs into the food, but

ἀλλ' οἱ δ' ἐν βείξαι σε δύνασται· οὐ γὰρ ἔοικε
φάρμακον ἐσθλόν, ὃ τοι δώσω, ἵνα μὴ δύνασθε.
αὐτὰρ ἐπεὶ κίρκη σ' ἄλλην πόρμησεν ὁδοῦ,
ἐν τοῖς οὐ ξόον οἶν ἱστοβοάμονε πρὸς μνηστῆρας
Κίρκη ἐπείξαι, ἐπεὶ τε σταμένας μενεαίνω. 205
ἦ δὲ σ' ἐνοῦδ' ἔασε κελεύσασα σὺν θεὸν ἔμμεν
ἐνθάδε σὺν μήστωρ' ἔμεν ἀνάγκῃσθαι θεοῦ τύνιν,
ἔφρα σε τοῦ λίκνου θ' ἵκεσθαι αὐτόν τε κομίσαι
ἀλλὰ κέλευθα μὲν μάλιστα μέγας ὅρκος ὀμόσσαι,
μή τι τοῦ αὐτῷ τῆμα κακὸν βουλεύσεμεν ἄλλο, 210
μή σ' ἀπογυμνώσῃσθε κακὸν καὶ ἄπορον θέμεν.'

"Ὠς ἔφα φωνήσας τῷ δ' ἔφα, μάλα δ' αὐτίκα πείθεν τε
ἐκ γαίης ἔλθοντες, καὶ μοι φίλον αὐτοῦ ἔλεξε
ῥίζῃ μὲν μέλαν ἔσκε, γάλακτι δὲ εἴκελον ἄνθος·
μῶλυ δέ μιν καλέουσι θεοί· χαλεπὸν δέ τ' ὀρύσσαι ν 305
ἀνδράσι γε θνητοῖσι, θεοὶ δὲ τε πάντα δύνανται.
Ἑρμείας μὲν ἔπειτ' ἀπὸ δῆμον πόρε μακρόν Ὀλύμπου
νήσου δ' ἐλθόντας, ἵνα τ' ἔνι δώματα Κίρκης
ἔσαν, πολλὰ δέ μοι ἀνέμη πόρφυρε κόντα.
ἔστην δ' εἰν θύρῃσι θεᾶς καλλιπλοκάμοιο· 310
ἔνθα στᾶς ἔδοντα, θεὰ δέ μιν ἔκλυεν αὐδῆς.
ἡ δ' αἶψ' ἐξελθοῦσα θύρας ἔλξε φαεινὰς
καὶ κάλει· αὐτὰρ ἔγων ἐπόμην ἀκαχήμενος ἦτορ.
εἷσε δέ μ' ἀκαμάτους ἐπὶ θρόνου ἀργυροήλου
καλοῦ δαιδάλεου· ὑπὸ δὲ θρῆνυς ποσὶ ἦεν· 315
τεῦχε δέ μοι κυκεὼ χρυσείῳ ἔνι, δόμεν πόσιν,
ὃ δὲ τε φάρμακον ἦεν, κακὰ φρονέουσ' ἐνὶ θυμῷ.

[1] [illegible] cf. iv 351.

even as she would not be able to bewitch thee, for the potent herb that I shall give thee will not suffer it. And I will tell thee all. When Circe shall smite thee with her long wand, then do thou draw thy sharp sword from beside thy thigh, and rush upon Circe as though thou wouldst slay her. And she will be scared with fear, and will bid thee lie with her. Then do not thou thereafter refuse the couch of the goddess, that she may set free thy comrades, and give entertainment to thee. But bid her swear a great oath by the blessed gods, that she will not plot against thee any fresh mischief to thy hurt, lest when she has thee stripped she may render thee a weakling and unmanned.

"So saying, Argeiphontes gave me the herb, drawing it from the ground, and showed me its nature. At the root it was black but its flower was like milk. Moly the gods call it, and it is hard for mortal men to dig, but with the gods all things are possible. Hermes then departed to high Olympos through the wooded isle, and I went my way to the house of Circe, and many things did my heart darkly ponder as I went. So I stood at the gates of the fair-tressed goddess. There I stood and called, and the goddess heard my voice. Straightway then she came forth, and opened the bright doors, and bade me in, and I went with her, my heart sore troubled. She brought me in and made me sit on a silver-studded chair, a beautiful chair richly wrought, and beneath was a foot-stool for the feet. And she prepared me a potion in a golden cup that I might drink, and put therein a drug, with evil purpose in her heart.

αὐτὰρ ἐπεὶ δῶκέν τε καὶ ἔκπιον, οὐδέ μ' ἔθελξε,
βαβὲρ πεπληγυῖα ἔπος τ' ἔφατ' ἔκ τ' ὀνομάζον·
"Ἔρχευ νῦν συφεόνδε, μετ' ἄλλων λέξο ἑταίρων.' 320
"Ὣς φάτ', ἐγὼ δ' ἄορ ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
Κίρκῃ ἐπηλύξας ὡς τε πταμένῃ μενεαίνων.
ἡ δὲ μέγα ἰαχοῦσα ὑπεδραμε καὶ λάβε γούνων,
καί μ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα· 324
"'Τίς, πόθεν εἰς ἀνδρῶν, ποθι τοι πόλις ἠδὲ τοκῆες,
θαῦμα μ' ἔχει ὅτι οὔ τι πιὼν τάδε φάρμακ' ἐθέλχθης·
οὐδὲ γὰρ οὐδέ τις ἄλλος ἀνὴρ τάδε φάρμακ' ἀνέτλη,
ὅς κε πιὼν καὶ πρῶτον ἀμείψεται ἕρκος ὀδόντων.
σοὶ δέ τις ἐν στήθεσσιν ἀκήλητος νόος ἐστίν.
ἦ σύ γ' Ὀδυσσεύς ἔσσι πολύτροπος, ὅν τέ μοι αἰεὶ 330
φάσκεν ἐλευσέσθαι χρυσόῤῥαπις ἀργειφόντης,
ἐκ Τροίης ἀνιόντα θοῇ σὺν νηῒ μελαίνῃ.
ἀλλ' ἄγε δὴ κολεῷ μὲν ἄορ θέο, νῶϊ δ' ἔπειτα
εὐνῆς ἡμετέρης ἐπιβείομεν, ὄφρα μιγέντε
εὐνῇ καὶ φιλότητι πεποιθόμεν ἀλλήλοισιν.' 336
"Ὣς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
"Ὦ Κίρκη, πῶς γάρ με κέλεαι σοὶ ἤπιον εἶναι,
ἥ μοι σῦς μὲν ἔθηκας ἐνὶ μεγάροισιν ἑταίρους,
αὐτὸν δ' ἐνθάδ' ἔχουσα δολοφρονέουσα πέλεσκες
ἐς θάλαμον τ' ἴεσκες καὶ σῆς ἐπιβήμεναι εὐνῆς, 340
ὄφρα με γυμνωθέντα κακὸν καὶ ἀπηνορα θοιῆς.
οὐδ' ἂν ἐγώ γ' ἐθέλοιμι τεῆς ἐπιβήμεναι εὐνῆς,
εἰ μή μοι τλαίης γε, θεά, μέγαν ὅρκον ὀμόσσαι
μή τι μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.'

But when she had given it me, and I had drunk it off, yet was not bewitched she smote me with her wand, and spoke, and addressed me 'Begone now to the sty, and lie with the rest of thy comrades.

"So she spoke, but I, drawing my sharp sword from beside my thigh, rushed upon Circe, as though I would slay her But she, with a loud cry, ran beneath, and clasped my knees, and with wailing she spoke to me winged words

"'Who art thou among men, and from whence? Where is thy city, and where thy parents? Amazement holds me that thou hast drunk this charm and wast in no wise bewitched. For no man else soever hath withstood this charm, when once he has drunk it, and it has passed the barrier of his teeth Nay, but the mind in thy breast is one not to be beguiled. Surely thou art Odysseus, the man of ready device, who Argeiphontes of the golden wand ever said to me would come hither on his way home from Troy with his swift, black ship. Nay, come, put up thy sword in its sheath, and let us two then go up into my bed, that couched together in love we may put trust in each other.'

"So she spoke, but I answered her, and said 'Circe, how canst thou bid me be gentle to thee, who hast turned my comrades into swine in thy halls, and now keepest me here, and with guileful purpose biddest me go to thy chamber, and go up into thy bed, that when thou hast me stripped thou mayest render me a weakling and unmanned? Nay, verily, it is not I that shall be fain to go up into thy bed, unless thou, goddess, wilt consent to swear a mighty oath that thou wilt not plot against me any fresh mischief to my hurt.'

[illegible]

[illegible]

[illegible]

"So I spoke, and she straightway swore the oath to do me no harm, as I bade her. But when she had sworn, and made an end of the oath, then I went up to the beautiful bed of Circe.

"But her handmaids meanwhile were busied in the halls, four maidens who are her serving-women in the house. Children are they of the springs and groves, and of the sacred rivers that flow forth to the sea, and of them one threw upon chairs fair rugs of purple above, and spread beneath them a linen cloth, another drew up before the chairs tables of silver, and set upon them golden baskets, and the third mixed sweet, honey-hearted wine in a bowl of silver, and served out golden cups, and the fourth brought water, and kindled a great fire beneath a large cauldron, and the water grew warm. But when the water boiled in the bright bronze, she set me in a bath, and bathed me with water from out the great cauldron, mixing it to my liking, and pouring it over my head and shoulders till she took from my limbs soul-consuming weariness. But when she had bathed me, and anointed me richly with oil, and had cast about me a fair cloak and a tunic, she brought me into the hall, and made me sit upon a silver-studded chair—a beautiful chair richly wrought, and beneath was a foot-stool for the feet. Then a handmaid brought water for the hands in a fair pitcher of gold, and poured it over a silver basin for me to wash, and beside me drew up a polished table. And the grave housewife brought and set before me bread and therewith meats in abundance, granting freely of her store. Then she bade me eat, but my heart inclined not thereto. Rather, I sat with other thoughts, and my spirit boded ill.

"Κίρκη δ' ως ἐνόησεν ἐμ' ἐλθόντος οὐδ' ἐπὶ οἴκῳ 275
χείρας ἀλλοῦσα, κρατερὸν[1] δέ με πάσθαι ἔχοντα,
ἐγχὶ παρισταμένη ἔπεα πτερόεντα προσηύδα

"Τιφθ' οὗτος, Ὀδυσεῦ, καθ' ἑαρ ἕζεται ἶσον ἀκαιρῳ,
θυμὸν ἔδων, βρώμης δ' οὐ χάσκεται οὐδὲ ποτῆτος,
ἢ τινά πω δόλον ἄλλον ὀίεαι· οὐδέ τί σε χρὴ 280
ἐείδειν· ἤδη γὰρ τοι ἐπωμόσα παντὸς ἄρειον·

"Ὡς ἔφατ', αὐτὰρ ἔγω μιν ἀμειβόμενος προσέειπον
"Ὦ Κίρκη, τίς γὰρ κεν ἐνὶ φρεσὶ σῇσι ἑῇσι,
πρὶν τλαίη παρεόντα καὶ ἐσθέμεν ἠδὲ ποτῆτος,
πρὶν λύσασθ' ἑτάρους καὶ ἐν ὀφθαλμοῖσιν ἴδεσθαι, 285
ἀλλ' αἴ κέ τι πρόφασιν πιεῖν φαγέμεν τε κελαινεῖς,
λύσον, ἵν' ὀφθαλμοῖσιν ἴδω ἑταίρους ἑτάρους·

"Ὡς ἐφάμην, Κίρκη δὲ διὰ μεγάροιο βεβήκει
βαλέουσ' ἐν χειρί, θύρας δ' ἀνοῖξε συφεοῖο,
ἐκ δ' ὗλακον σιάλοισιν ἐοικότας ἐνπαρόιστιν 290
οἱ μὲν ἔπειτ' ἔστησαν ἐναντίοι, ἡ δὲ σφ' αὖτ'
ἐρχομένη πρόσαλφε φαρμάσσουσ' ἄλλο.
τοὺς δ' ἐκ μὲν μελέων τρίχες ἔρρον, ὅς τε πρὶν ἐφυσε
φαρμάσσουσ' αἴλομενον, τὸ σφὶν πόρε πότνια Κίρκη·
αὐτὰρ ἔπειτ' ἐπέεσσι νεώτεροι ἠὲ παροιθεν ἔασι, 295
καὶ πολὺ καλλίονες καὶ μείζονες εἰσορόασθαι.
ἔγνωσαν δὲ μ' ἕκαστος ἑῷν τ' ἐν χερσὶν ἕκαστος,
πᾶσιν δ' ἱμερόεις ἵκετο κόσος, ἀμφὶ δὲ δῶμα
ἐμαρδάλεον κονάβιζε· θεὰ δ' ἔλεαιρε καὶ αὐτή.

"Ἡ δὲ μὲν ἔγχι στᾶσα προσηύδα δῖα θεάων 300
Διογενὲς Λαερτιάδη, πολυμήχαν Ὀδυσεῦ,

[1] κρατερῶς: στιγμὴν.

"Now when Circe noted that I sat thus, and did not put forth my hands to the food, but was burdened with sore grief, she came close to me, and spoke winged words:

"'Why, Odysseus, dost thou sit thus like one that is dumb, eating thy heart, and dost not touch food or drink? Dost thou happy forbode some other guile? Nay, thou needest in no wise fear, for already have I sworn a mighty oath to do thee no harm.'

"So she spoke, but I answered her, and said: 'Circe, what man that is right-minded could bring himself to taste of food or drink, ere yet he had won freedom for his comrades, and beheld them before his face? But if thou of a ready heart dost bid me eat and drink, set them free, that mine eyes may behold my trusty comrades.'

"So I spoke, and Circe went forth through the hall holding her wand in her hand, and opened the doors of the sty, and drove them out in the form of swine of nine years old. So they stood there before her, and she went through the midst of them, and anointed each man with another charm. Then from their limbs the bristles fell away which the baneful drug that queenly Circe gave them had before made to grow, and they became men again, younger than they were before, and far comelier and taller to look upon. They knew me, and clung to my hands, each man of them, and upon them all came a passionate sobbing, and the house about them rang wondrously, and the goddess herself was moved to pity.

"Then the beautiful goddess drew near me, and said: 'Son of Laertes, sprung from Zeus, Odysseus

[illegible]

[illegible]

[illegible]

of many devices, go now to the swift ship and to the shore of the sea. First of all do ye draw the ship up on the land, and store your goods and all the tackling in caves. Then come back thyself, and bring thy trusty comrades.

"So she spoke, and my proud heart consented. I went my way to the swift ship and the shore of the sea, and there I found my trusty comrades by the swift ship, wailing piteously, shedding big tears. And as when calves in a farmstead sport about the droves of cows returning to the yard, when they have had their fill of grazing—all together they frisk before them, and the pens no longer hold them, but with constant lowing they run about their mothers—so those men, when their eyes beheld me, thronged about me weeping, and it seemed to their hearts as though they had got to their native land, and the very city of rugged Ithaca, where they were bred and born. And with wailing they spoke to me winged words:

"'At thy return, O thou fostered of Zeus, we are as glad as though we had returned to Ithaca, our native land. But come, tell the fate of the others, our comrades.'

"So they spoke, and I answered them with gentle words: 'First of all let us draw the ship up on the land and store our goods and all the tackling in caves. Then haste you one and all to go with me that you may see your comrades in the sacred halls of Circe, drinking and eating, for they have unfailing store.'

"So I spoke, and they quickly hearkened to my words. Eurylochus alone sought to hold back all my comrades, and he spoke, and addressed them with winged words:

[illegible]

[illegible]

[illegible]

"'Ah, wretched men, whither are we going? Why are you so enamoured of these woes, as to go down to the house of Circe, who will change us all to swine, or wolves, or lions, that so we may guard her great house perforce? Even so did the Cyclops, when our comrades went to his fold, and with them went this reckless Odysseus. For it was through this man's folly that they too perished.'

"So he spoke, and I pondered in heart, whether to draw my long sword from beside my stout thigh, and therewith strike off his head, and bring it to the ground, near kinsman of mine by marriage though he was, but my comrades one after another sought it to check me with gentle words

"'O thou sprung from Zeus as for this man, we will leave him, if thou so biddest, to abide here by the ship, and to guard the ship, but as for us do thou lead us to the sacred house of Circe

"So saying, they went up from the ship and the sea. Nor was Eurylochus left beside the hollow ship, but he went with us, for he feared my dread reproof

"Meanwhile in her halls Circe bathed the rest of my comrades with kindly care, and anointed them richly with oil, and cast about them fleecy cloaks and tunics, and we found them all feasting bountifully in the halls But when they saw and recognized one another, face to face, they wept and wailed, and the house rang around Then the beautiful goddess drew near me, and said

"'No longer now do ye rouse this plenteous lamenting Of myself I know both all the woes you have suffered on the teeming deep, and all the wrong that cruel men have done you on the

[illegible]

[illegible]

[illegible]

land. Nay, come, eat food and drink wine, until you once more get spirit in your breasts such as when at the first you left your native land of rugged Ithaca, but now ye are wi lered and spiritless, ever thinking of your weary wanderings, nor are your hearts ever joyful, for verily ye have suffered much.'

"So she spoke, and our proud hearts consented. So there day after day for a fu.l year we abode, feasting on abundant flesh and sweet wine. But when a year was gone and the seasons turned, as the months waned and the long days were brought in their course, then my trusty comrades called me forth, and said:

"'Strange man, bethink thee now at last of thy native land, if it is fated for thee to be saved, and to reach thy high-roofed house and thy native land.'

"So they spoke, and my proud heart consented. So then all day long till set of sun we sat feasting on abundant flesh and sweet wine. But when the sun set and darkness came on, they lay down to sleep throughout the shadowy halls, but I went up to the beautiful bed of Circe, and besought her by her knees, and the goddess heard my voice, and I spoke, and addressed her with winged words.

"'Circe, fu.fil for me the promise which thou gavest to send me home, for my spirit is now eager to be gone, and the spirit of my comrades, who make my heart to pine, as they sit about me mourning, whensoever thou haply art not at hand.'

"So I spoke, and the beautiful goddess straightway made answer 'Son of Laertes, sprung from Zeus, Odysseus of many devices, abide ye now no longer

ἀλλ' ἄλλην χρὴ πρώτον ἐλθεῖν καὶ ἱκέσθαι 600
εἰς Ἀΐδαο δόμους καὶ ἐπαινῆς Περσεφονείης,
ψυχῆς χρησομένους Θηβαίου Τειρεσίαο,
μαντηοῦ ἀλαοῦ, τοῦ τε φρένες ἔμπεδοι εἰσιν·
τῷ καὶ τεθνηότι νόον πορε Περσεφονεία,
οἴῳ πεπνύσθαι, τοὶ δὲ σκιαὶ ἀΐσσουσιν.'

"Ὣς ἔφατ', αὐτὰρ ἐμοὶ γε κατεκλάσθη φίλον ἦτορ
κλαίων δ' ἐν λεχέεσσι καθήμενος· οὐδέ νύ μοι κὴρ
ἤθελ' ἔτι ζωεῖν καὶ ἐρᾶν φάος ἠελίοιο
αὐτὰρ ἐπεὶ κλαίων τε κυλινδόμενός τ' ἐκορέσθην,
καὶ τότε δὴ μοι ἔπεσσιν ἀμειβόμενος προσέειπον 610
"Ὦ Κίρκη, τίς γὰρ τοῦτον ὁδὸν ἡγήσεται ἡμῖν,
οὐ γὰρ Ἀΐδος δ' οὔ πω τις ἀφίκετο νηὶ μελαίνῃ;'

"Ὣς ἔφαμην, ἡ δ' αὖτις ἀμείβετο δῖα θεάων·
'Διογενὲς Λαερτιάδη, πολυμήχαν Ὀδυσσεῦ,
μή τι τόν ἡγεμόνα γε νεὼν περὶ σὴν μελαίνῃ,
ἱστὸν δὲ στήσας ἁπάν θ' ἱστία λευκὰ πετάσσας
ἥσθαι· τὸν δέ κε τοῦ πνοιὴ Βορέαο φέρῃσιν.
ἀλλ' ὅτε δὴ σὺ δὴ νῆ' ἐν Ὠκεανοῖο περήσῃς,
ἔνθ' ἀκτή τε λάχε' ἐπ' καὶ ἄλσεα Περσεφονείης,
μακραί τ' αἰγείροι καὶ ἴτεαι ἀλεσικαρποι, 620
νῆα μὲν αὐτοῦ κλῆσαι ἐν Ὠκεανῷ βαθυδίνῃ,
αὐτὸς δ' εἰς Ἀΐδεω ἰέναι δόμον ἠερόεντα.
ἔνθα μὲν εἰς Ἀχέροντα Πυριφλεγέθων τε ῥέουσιν
Κωκυτός θ', ὃς δὴ Στυγὸς ὕδατός ἐστιν ἀπορρώξ
πέτρη τε ξυνοχή τε δύω ποταμοὶ ἀβροβόοιν· 625
ἔνθα δ' ἐπειθ', ἥρως, χρειώθεις πέλας, ὅς κε κέλευσα,
βόθρον ὀρύξαι, ὅσον τε πυγούσιον ἐνθα καὶ ἐνθα,

[1] αὐτὰρ τοὶ μοι κῆρ · αὐτὰρ τοὶ μοι θυμὸς
[2] τε λέχεσι τ' ἐλέχεσι τ' ἐλέχεσι; cf. ii. 116.

in my house against your will; but you must first complete another journey and come to the house of Hades and dread Persephone, to seek soothsaying of the spirit of Theban Teiresias, the blind seer, whose mind abides steadfast. To him even in death Persephone has granted reason, that he alone should have understanding, but the others flit about as shadows.'

"So she spoke, and my spirit was broken within me, and I wept as I sat on the bed, nor had my heart any longer desire to live and behold the light of the sun. But when I had had my fill of weeping and writhing, then I made answer, and addressed her, saying

"'O Circe, who will guide us on this journey? To Hades no man ever yet went in a black ship.'

"So I spoke, and the beautiful goddess straightway made answer: 'Son of Laertes, sprung from Zeus, Odysseus of many devices, let there be in thy mind no concern for a pilot to guide thy ship,[1] but set up thy mast, and spread the white sail, and sit thee down, and the breath of the North Wind will bear her onward. But when in thy ship thou hast now crossed the stream of Oceanus, where is a level shore and the groves of Persephone—tall poplars, and willows that shed their fruit—there do thou beach thy ship by the deep eddying Oceanus, but go thyself to the dank house of Hades. There into Acheron flow Periphlegethon and Cocytus, which is a branch of the water of the Styx; and there is a rock, and the meeting place of the two roaring rivers. Thither, prince, do thou draw nigh, as I bid thee, and dig a pit of a cubit's length this way and that, and around

[1] Or, 'as thou turnest by thy ship.'

ἀμφ' αὐτῷ δὲ χοὴν χεῖσθαι πᾶσιν νεκύεσσιν,
πρώτα μελικρήτῳ, μετέπειτα δὲ ἡδεῖ οἴνῳ,
τὸ τρίτον αὖθ' ὕδατι· ἐπὶ δ' ἄλφιτα λευκὰ παλύνειν. 520
πολλὰ δὲ γουνοῦσθαι νεκύων ἀμενηνὰ κάρηνα,
ἔλθοντ' εἰς Ἰθάκην στείρην βοῦν, ἥ τις ἄριστη,
θέμεν ἐν μεγάροισι πυρὴν τ' ἐμπλῆσαι ἀέθλων,
Τειρεσίῃ δ' ἀπάνευθεν ἰδὲ ἱερευσάμενος οἶν
πάμμελαν', ὃς μήλοισι μετάπρεπε ὑμετέροισιν. 525
αὐτὰρ ἐπὴν εὐχῇσι λιτὴ κλυτὰ ἔθνεα νεκρῶν,
δὴ τότ' ἐπὶ σφ' ἀρνειὸν ῥιζῶν θήλυν τε μέλαινάν
εἰς Ἔρεβος στρέψας, αὐτὸς δ' ἀπονοσφὶ τραπέσθαι
ἱέμενος ποταμοῖο ῥοάων· ἔνθα δὲ πολλαὶ
ψυχαὶ ἐλευσόμεναι νεκύων κατατεθνηώτων. 530
δὴ τοτ' ἔπειθ' ἑτάροισιν ἐποτρύνει καὶ ἀνώγει
μῆλα, τὰ δὴ κατάκειτ' ἐσφαγμένα νηλέϊ χαλκῷ,
δειραντας κατακῆαι, ἐπευξάσθαι δὲ θεοῖσιν,
ἰφθίμῳ τ' Ἀΐδῃ καὶ ἐπαινῇ Περσεφονείῃ
αὐτὸς δὲ ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ 535
ἧσθαι, μηδὲ ἐᾶν νεκύων ἀμενηνὰ κάρηνα
αἵματος ἆσσον ἴμεν, πρὶν Τειρεσίαο πυθέσθαι.
ἔνθα τοι αὐτίκα μάντις ἐλεύσεται, ἀρχαμε λαῶν,
ὃς κέν τοι εἴπῃσιν ὁδὸν καὶ μέτρα κελεύθου
νόστου θ', ὃς ἐπὶ πόντον ἐλεύσεαι ἰχθυόεντα.' 540

"Ὡς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἦλυθεν Ἠώς.
ἀμφὶ δὲ μ' ἐσσάνετο χιτώνα τε εἵματα ἆσσον
αὐτὴ δ' ἀργυφέοιο φάρος μέγα δήσατο νύμφη,
λεπτὸν καὶ χαρίεν, περὶ δὲ ζώνην βάλετ' ἰξυῖ
καλὴν χρυσείην, κεφαλῇ δ' ἐπέθηκε καλύπτρην. 545

it pour a libation to all the dead, first with milk and honey, thereafter with sweet wine, and in the third place with water, and sprinkle thereon white barley meal. And do thou earnestly entreat the powerless heads of the dead, vowing that when thou comest to Ithaca thou wilt sacrifice in thy halls a barren heifer, the best thou hast, and wilt fill the altar with rich gifts, and that to Teiresias alone thou wilt sacrifice separately a ram, wholly black, the goodliest of thy flock. But when with prayers thou hast made supplication to the glorious tribes of the dead, then sacrifice a ram and a black ewe, turning their heads toward Erebus but thyself turning backward, and setting thy face towards the streams of the river. Then many ghosts of men that are dead will come forth. But do thou thereafter call to thy comrades, and bid them flay and burn the sheep that lie there, slain by the pitiless bronze, and make prayer to the gods, to mighty Hades and to dread Persephone. And do thou thyself draw thy sharp sword from beside thy thigh, and sit there, not suffering the powerless heads of the dead to draw near to the blood, till thou hast enquired of Teiresias. Then the seer will presently come to thee, leader of men, and he will tell thee thy way and the measures of thy path, and of thy return, how thou mayest go over the teeming deep.'

"So she spoke, and straightway came golden-throned Dawn. Round about me then she cast a cloak and tunic as raiment, and the nymph clothed herself in a long white robe, finely woven and beautiful, and about her waist she cast a fair girdle of gold, and upon her head she put a veil.

αἶνον ἐνὶ δὲ δὲ δωματ' ἴων ἄνειμον ἑταίρους
μειλιχίοις ἐπέεσι παραστάδιον ἑλόντα ἕκαστον
"Μηκέτι νῦν εἰδότες ἀμενηνὰ γλυκὺν ὕπνον,
ἀλλ' ἴομεν· ἤδη γὰρ μοι ἐπιφράδε νοστήσαι Κίρκη."
"Ὣς ἔφαμην, τοῖσιν δ' ἀνεπείσθετο θυμὸς ἀγήνωρ· 550
οὐδέ μιν οὐδ' ἔνθεν περ ἀνήμονας ἤγον ἑταίρους
Ἐλπήνωρ δὲ τις ἦεν νεώτατος, οὔτε τι λίην
ἀλκιμος ἐν πολέμῳ οὔτε φρένας ἠὲν ἀρηρώς·
ὃς μὲν ἄνευθ' ἑταίρων ἱερὸν ἐν δώματι Κίρκης,
ψυχοὸς ἱμείρων, κατέλεξατο οἰνοβαρείων· 555
αὖτις μνησάμενος δ' ἑτάρων ὁμάδον καὶ δοῖχον ἀκούων
ἐξαπίνης ἀνόρουσε καὶ ἐκλάθετο φρένας ἠὲν
ἄψορρον καταβῆναι ἵν' ἐς κλίμακα μακρήν,
ἀλλὰ κατ' αὐτόθι τεῖνε νέον· ἐς δὲ οἱ αὐχὴν
ἀστραγάλῳ ἐάγη, ψυχὴ δ' Ἀΐδόσδε κατῆλθεν· 560
"Ἐν γὰρ μὲν τοῖσιν ἔπι μετὰ μῦθον ἔειπον·
'Φράζεο νῦν, ὅ τοι ἐστὶν ὅ τ' ἐν δὲ πατρίδα γαῖαν
ἵξεαι· ἄλλῳ δ' ἦμιν ἔτι τεκμήρατο Κίρκη,
ἐς Ἀΐδαο δόμους καὶ ἐπαίνοντα Περσεφόνειαν
ψυχὴ χρησόμενον Θηβαίου Τειρεσίαο.' 565
"Ὣς ἔφαμην· τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ,
ἑζόμενοι δὲ κατ' αὖθι γόων τίλλοντό τε χαίτας
ἀλλ' οὐ γὰρ τι πόνῳ ἐγίγνετο μυρομένοισιν·
"Ἀλλ' ὅτε δὴ ῥ' ἐπὶ νῶϊν ἔβη καὶ δῖα θάλασσα
ἤματα δὴ τινα θαλερὸν κατὰ δάκρυον χέοντες, 570
τόφρα δ' ἄρ' οἰχόμεθα Κίρκης παρὰ νηὶ μελαίνῃ
ἄστιον κατέλοντες ἐν θήλεϊ τε μέλαινάν,
ἔνθα παρεξέλθουσα τις ἂν θεὸν οὐκ ἐέλδοιτο
ὀφθαλμοῖσιν ἰδοῦσ' ἠὲ δόξ' ἠὲ ἔνθα ἔοντα,

But I went through the halls, and roused my men with gentle words, coming up to each man in turn

"'No longer now sleep ye, and drowse in sweet slumber, but let us go, lo! queenly Circe has told me all.'

"So I spoke, and their proud hearts consented. But not even from thence could I lead my men unscathed. There was one, Elpenor, the youngest of all, not over valiant in war nor sound of understanding, who had laid him down apart from his comrades in the sacred house of Circe, seeking the cool air, for he was heavy with wine. He heard the noise and the bustle of his comrades as they moved about, and suddenly sprang up, and forgot to go to the long ladder that he might come down again, but fell headlong from the roof, and his neck was broken away from the spine, and his spirit went down to the house of Hades.

"But as my men were going on their way I spoke among them, saying: 'Ye think, forsooth, that ye are going to your dear native land, but Circe has pointed out for us another journey, even to the house of Hades and dread Persephone, to consult the spirit of Theban Teiresias.'

"So I spoke, and their spirit was broken within them, and sitting down right where they were, they wept and tore their hair. But no good came of their lamenting.

"But when we were on our way to the swift ship and the shore of the sea, sorrowing and shedding big tears, meanwhile Circe had gone forth and made fast beside the black ship a ram and a black ewe, for easily had she passed us by. Who with his eyes could behold a god against his will, whether going to or fro?

Α

"Αὐτὰρ ἐπεὶ δ' ἐπὶ νῆα κατήλθομεν ἠδὲ θάλασσαν,
νῆα μὲν ἂρ πάμπρωτον ἐρύσσαμεν εἰς ἅλα δῖαν,
ἐν δ' ἱστὸν τίθεμεν καὶ ἱστία νηὶ μελαίνῃ,
ἐν δὲ τὰ μῆλα λάβοντες ἐβήσαμεν, ἐν δὲ καὶ αὐτοὶ
βαίνομεν ἀχνυμένοι θαλέρον κατὰ δάκρυ χέοντες. 5
ἡμῖν δ' αὖ κατόπισθε νηὸς κυανοπρῴροιο
ἴκμενον οἶρον ἴει πληησίστιον, ἐσθλὸν ἑταῖρον,
Κίρκη εὐπλόκαμος, δεινὴ θεὸς αὐδήεσσα.
ἡμεῖς δ' ἔνθα ἕκαστα παρηπείλησαν κατὰ νῆα
ἥμεθα· τὴν δ' ἄνεμός τε καὶ οἰβερνήτης τ' ἴθυνε. 10
τῆς δὲ παπταίνῃς τέταθ' ἱστία πουτοπορούσης·
δινεύει τ' ἠέλιος σελήνῃ τε πᾶσαι ἀγυιαί.
"Ἠ δ' ἐς πείραθ' ἵκανε βαθυῤῥόου Ὠκεανοῖο,
ἔνθα δὲ Κιμμέριοι ἀνδρῶν δῆμός τε πόλις τε,
νεφεσι καὶ νεφέλῃ κεκαλυμμένοι· οὐδέ ποτ' αὐτοὺς 15
ἠέλιος φαέθων καταλέρχεται ἀστερόεσσιν,
οὐδ' ὅτ' ἐπ' οὐρανὸν ἐστειχεν πρὸς οὐρανὸν ἀστερόεντα,
οὐδ' ὅτ' ἂρ' ἐξ οὐρανοῦ ἐπὶ γαῖαν ἐπ' οὐρανόθεν τρέπεται,
ἀλλ' ἐπὶ νὺξ ὀλοὴ τέτατται δειλοῖσι βροτοῖσι.
νῆα μὲν ἐς τὸ ἔλθοντες ἐκείλαμεν, ἐν δὲ τὰ μῆλα 20
εἴλομεθ'· αὐτοὶ δ' αὖτε παρὰ ῥοὸν Ὠκεανοῖο
ᾤομεν, ὄφρ' ἐς χῶρον ἀφικόμεθ', ὃν φράσε Κίρκη.
"Ἔνθ' ἱερεῖα μὲν Περιμήδης Εὐρύλοχός τε
ἔσχον· ἐγὼ δ' ἄορ ἐξ ἐρυσάμενος παρὰ μηροῦ

BOOK XI

"But when we had come down to the ship and to the sea, first of all we drew the ship down to the bright sea, and set the mast and sail in the black ship, and took the sheep and put them aboard and ourselves embarked, sorrowing, and shedding big tears. And for our aid in the wake of our dark prowed ship a fair wind that filled the sail a good comrade, was sent by fair-tressed Circe, dread goddess of human speech. So when we had made fast all the tackling throughout the ship, we sat down, and the wind and the helmsman made straight her course. All the day long her sail was stretched as she sped over the sea, and the sun set and all the ways grew dark.

"She came to deep-flowing Oceanus, that bounds the Earth,[1] where is the land and city of the Cimmerians, wrapped in mist and cloud. Never does the bright sun look down on them with his rays either when he mounts the starry heaven or when he turns again to earth from heaven, but baneful night is spread over wretched mortals. Thither we came and beached our ship and took out the sheep, and ourselves went beside the stream of Oceanus until we came to the place of which Circe had told us.

"Here Perimedes and Eurylochus held the victims, while I drew my sharp sword from beside my thigh,

[1] Or, possibly, "to Ocean's further marge."

[illegible]

[illegible]

[illegible]

and dug a pit of a cubit's length this way and that, and around it poured a libation to all the dead, first with milk and honey, thereafter with sweet wine, and in the third place with water, and I sprinkled thereon white barley meal. And I earnestly entreated the powerless heads of the dead, vowing that when I come to Ithaca I would sacrifice in my house a barren heifer, the best I had, and pile the altar with good things, and to Tiresias alone would sacrifice separately a ram, whole black, the goodliest of my flocks. But when with vows and prayers I had made supplication to the tribes of the dead, I took the sheep and cut their throats over the pit, and the dark blood ran forth. Then there gathered from out of Erebus the spirits of those that are dead, brides and unwedded youths, and those worn and aged, and tender maidens with hearts yet new to sorrow, and many too that had been wounded with bronze tipped spears, men slain in fight, wearing their blood stained armour. These came thronging in crowds about the pit from every side, with a wondrous cry, and pale fear seized me. Then I called to my comrades and bade them flay and burn the sheep that lay there slain with the pitiless bronze, and to make prayer to the gods, to mighty Hades and dread Persephone. And I myself drew my sharp sword from beside my thigh and sat there, and would not suffer the powerless heads of the dead to draw near to the blood until I had enquired of Tiresias.

"The first to come was the spirit of my comrade Elpenor. Not yet had he been buried beneath the broad wayed earth, for we had left his corpse behind us in the hall of Circe unwept and unburied, since another task was then urging us on. When I saw him

τοῦ μὲν ἐγὼ δώσω Ἴλιον ἱερὴν τε βίον τε,
καὶ μὲν φίλον ἔμμεν ἐπεί τε τέρασι τόσσον ἄριστον
"Ἕκτορ, τοῦ δὲ σὺ μὴ ἀλεγίζε νῦν ζῆν τε τέρας τε
δῶρα τε τῶν ἅ τοι ἔδομεν ἐν μεγάροις
"Ἴδε δὲ καὶ ὅς τε μ' ἀμείβετο μῦθον ἐν ἀγῷ
Δηΐφοβε Ἀσιάδη, τόλμης ἕνεκ' Ὀδυσῆος,
ἔστ' μὲ λαμπόμενον πῦρ ἀμφὶ κρατὶ καὶ ἀλεγεινὸν
ἔκαιε Ἕκτορ δὲ μενεαίνων κατὰ ἔγχεα ὄμμα
ἄνδρος ἐπεὶ τοῦ τοῦ τε κλυτὰ τεύχεα ἔκταν,
ἀλλὰ κατέπτισεν τεῦχε' ἐπὶ δὲ δὲ μοι ἄλγεα δῶκε
δεῖσας ἀλκὴν ἔστη. ψυχὴ δ' Ἀιδόσδε κατῆλθε
νῦν δὲ σε τόν ἐνθάδε γοναζόμεν, ἐν παρόεντα,
ἔστ' ἄλγεα καὶ πάντα· ἐπεὶ ἐνθάδε τοῦδε ἕκατι
Τυδεΐδαιο δ', ὃν μοῖραν ἐν μεγάροισι ἔδωκεν
εἶδε γὰρ ἐν ἀνδρῶν ἀνδρὸς ἔμμεν ἐξ Ἀιδαο
ἔστω δὲ ἔκαστα ἐγὼ ἐπεὶ ἔστ' ἐπὶ ἔστ' ἐπὶ
ἔνθα ἐνθάδε, ἔνθ' ἐπὶ ἔστ' ἐπὶ ἔστ' ἐπὶ ἔστ' ἐπὶ
μὴ μ' ἐλέγχεν ἔμμεν ἐπεὶ τοῦ ἐνθάδε κατέλθω
ἐνθάδε, μὴ τοῦ τε ἔθνος μέγα τοῦ τε
ἀλλὰ μὲ κατέκτα ἐπὶ τοῦ τε ἔθνος ἔστω μὲν ἔστω,
ἔστω τε μὲν χρεῖος τοῦ τε ἐπὶ ἔθνος ἔστω
ἀλλὰ ἔθνος ἔστω καὶ ἔστω καὶ τοῦ τε ἔθνος
τοῦ τε μὲν τοῦ τε ἔθνος τοῦ τε ἐπὶ τοῦ τε ἔθνος
τοῦ καὶ ἔθνος ἔστω ἔστω μὲν ἔστω ἔστω
"Ἴδε δὲ καὶ αὖτ' ἔγω μὲν ἀμείβετο μῦθον ἐν ἀγῷ
Τυδεΐδη, ἐν ἔθνεσι, τόλμης τε καὶ ἔρξε
"Νῦν μὲν δὴ ἔθνεσι ἀμείβεσθαι ἔστω

[1] *lov Aristarchus, ἔστ'*
[2] *Locus ab aliquo interpolatus in omnibus MSS.*

I wept, and my heart had compassion on him, and I spake and addressed him with winged words:

"Elpenor, how didst thou come beneath the murky darkness? Thou coming on foot hast outstripped me in my black ship."

So I spake, and with a groan he answered me and said: "Son of Laertes, sprung from Zeus, Odysseus of many devices, an evil doom of some god was my undoing, and measure no wine. When I had gone down to sleep in the house of Circe I did not think to go to the long ladder that I might come down again, but fell headlong from the roof, and my neck was broken away from the spine and my spirit went down to the house of Hades. Now I beseech thee by those whom we left behind, who are not present with us, by thy wife and the father who reared thee when a babe, and by Telemachus whom thou did leave on an empty one in thy house, for I know that as thou great hence from the house of Hades thou will tarry at the Aeaean isle, with thy well built ship. There, then, O prince, I bid thee remember me. Leave me not behind, thou unwept and unburied, as thou goest thence, and turn not away from me, lest haply I bring the wrath of the gods upon thee. Nay burn me with my armour, all that is mine, and heap up a mound for me on the shore of the grey sea, in memory of an unhappy man, that men yet to be may learn of me. Fulfil this my prayer and fix upon the mound my oar wherewith I rowed in life when I was among my comrades."

So he spake, and I made answer and said: "All this, unhappy man, will I perform and do."

Long we two sat and held sad converse one with

ἡμεθ', ἐγὼ μὲν ἔνευθεν ἐφ' αἵματι φασγανον ἴσχων,
εἴδωλον δ' ἑτεροθεν ἑταίρου πολλ' ἀγορευεν
"Ἦλθε δ' ἐπι ψυχὴ μητρος κατατεθνηυιης,
Αὐτολυκου θυγατηρ μεγαλητορος Ἀντίκλεια, 85
τὴν ζωὴν κατέλειπον ἰων εἰς Ἴλιον ἱρὴν.
τὴν μεν ἐγὼ δακρυσα ἰδων ἐλέησά τε θυμῷ·
ἀλλ' ουδ' ὁς εἶων προτέρην, πυκινον περ ἀχευων,
αἵματος ἄσσον ἱμαν, πριν Τειρεσιαο πυθεσθαι.
"Ἦλθε δ' ἐπι ψυχὴ Θηβαιου Τειρεσιαο 90
χρύσεον σκῆπτρον ἔχων, ἐμὲ δ' ἔγνω καὶ προσέειπεν·
'Διογενες Λαερτιαδη, πολυμήχαν' Ὀδυσσεῦ,[1]
τιπτ' αὖτ', ὦ δυστηνε, λιπων φαος ἠελίοιο
ἤλυθες, ὄφρα ἴδῃ νέκυας καὶ ἀτερπεα χῶρον;
ἀλλ' ἀπεχάζευ βοθρου, ἀπεσχε δὲ φάσγανον ὀξύ, 95
αἵματος ὄφρα πίω καὶ τοι νημερτέα εἴπω.'
"Ὡς φατ', ἐγὼ δ' ἀναχασσάμενος ξιφος ἀργυρόηλον
κουλεῷ ἐγκατέθηγξ'. ὁ δ' ἐπει πιεν αἷμα κελαινον,
καὶ τοτε δή μ' ἐπεεσσι προσηυδα μαντις ἀμυμων
"Νοστον διζησαι μελιηδεα, φαιδιμ' Ὀδυσσεῦ 100
τὸν δέ τοι ἀργαλεον θησει θεος· οὐ γὰρ ὀιω
λησειν ἐνοσίγαιον, ὁ τοι κοτον ἔνθετο θυμῷ
χωομενος ὅτι οἱ υἱον φίλον ἐξαλαωσας
ἀλλ' ἔτι μέν σε καὶ ὧς κακα περ πασχοντες ἵκοισθε,
αἴ κ' ἐθέλῃς σου θυμον ἐρυκακεειν καὶ ἑταιρων, 105
ὁπποτε κε πρῶτον πελασῃς ἐυεργεα νῆα
Θρινακιῃ νήσῳ, προφυγων ἰοειδεα ποντον,
βοσκομενας δ' εὕρῃτε βοας καὶ ἴφια μῆλα

[1] Line 92 is omitted in most MSS.

the other I on one side holding my sword over the blood while on the other side the phantom of my comrade spoke at large

"Then there came up the spirit of my dead mother, Anticleia, the daughter of great hearted Autolycus, whom I had left alive when I departed for sacred Ilios. At sight of her I wept, and my heart had compassion on her, but even so I would not suffer her to come near the blood, for all my great sorrow, until I had enquired of Teiresias

"Then there came up the spirit of the Theban Teiresias, bearing his golden staff in his hand, and he knew me and spoke to me 'Son of Laertes, sprung from Zeus, Odysseus of many devices what now, hapless man? Why hast thou left the light of the sun and come hither to behold the dead and a region where is no joy? Nay, give place from the pit and draw back thy sharp sword, that I may drink of the blood and tell thee sooth

"So he spoke, and I gave place and thrust my silver-studded sword into its sheath, and when he had drunk the dark blood, then the blameless seer spoke to me and said:

"'Thou seekest of thy honey sweet return, glorious Odysseus, but this shall a god make grievous unto thee, for I think not that thou shalt elude the Earth shaker, seeing that he has laid up wrath in his heart against thee, angered that thou didst blind his dear son Yet even so ye may reach home, though in evil plight, if thou wilt curb thine own spirit and that of thy comrades as soon as thou shalt bring thy well built ship to the island Thrinacia, escaping from the violet sea, and ye find grazing there the kine and goodly flocks of Helios, who

Ἠέλιον, δς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει.
τὰς αἱ μὲν κ' ἀπὸ νῆας ἐλᾶν νόστόν τε μέδηαι, 110
καὶ κέν τ' εἰς Ἰθάκην κακὸν περ παθόντες ἵκοισθε
εἰ δὲ κε σίνηαι, τότε τοι τεκμαιόμ' ἐλάθρον,
νῆά τε καὶ ἑταίρους· αὐτὸς δ' αἴ κέν κεν ἀλύξῃς,
ὀψὲ κακὸν νεῖαι, ἀλέσας ἄνα πάντας ἑταίρους,
νῆας ἐπ' ἀλλοτρίης· ἔνεισι δ' ἐν πήματα οἴκῳ, 115
ἀνδρας ὑπερφιάλους, οἵ τοι βίοτον κατέδουσι
μνώμενοι ἀντίθεον ἄλοχον καὶ δῶρα διδοῦσι.
ἀλλ' ἦ τοι κείνων γε βίας ἀποτισόμεν ἐλθών
αὐτάρ ἐπὴν μνηστῆρας ἐνὶ μεγάροισι τοῖσι
πάντας ἠὲ δόλῳ ἠ ἀμφαδὸν οἶκόν χαλάῳ, 120
ἔρχεσθαι δὴ ἔπειτα λαβὼν ἐπιήρες ἐρετμόν,
εἰς ὅ κε τοὺς ἵκῃαι οἱ οὐκ ἴσασι θάλασσαν
ἀνέρες, οὐδέ θ' ἁλεσσι μεμιγμένον εἶδαρ ἔδουσιν
οὐδ' ἄρα τοι γ' ἴσασι νῆας φοινικοπαρήους
οὐδ' ἐπιήρε' ἐρετμά, τά τε πτερὰ νηυσὶ πέλονται. 125
σῆμα δέ τοι ἐρέω μάλ' ἀριφραδές, οὐδέ σε λήσει
ὁππότε κεν δὴ τοι συμβλήσεται ἄλλος ὁδίτης
φῆσ' ἀθηρηλοιγὸν ἔχειν ἀνὰ φαιδίμῳ ὤμῳ,
καὶ τότε δὴ γαίῃ πῆξαι ἐπιήρες ἐρετμόν,
ῥέξας ἱερὰ καλὰ Ποσειδάονι ἄνακτι, 130
ἀρνειὸν ταῦρόν τε συῶν τ' ἐπιβήτορα κάπρον,
οἴκαδ' ἀποστείχειν ἱρὰ ἑκατόμβας
ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι,
πᾶσι μάλ' ἑξῆς· θάνατος δέ τοι ἐξ ἁλὸς αὐτῷ
ἀβληχρὸς μάλα τοῖος ἐλεύσεται, ὅς κέ σε πέφνῃ 135

[1] Or, more naturally, "from out the sea." The latter rendering assumes, however, a reference to the story of the Tale-

overseen and overhears all things. If thou leavest these unharmed and hastest to thy homeward way, verily ye may yet reach Ithaca though in evil plight. But if thou harmest them, then I foresee ruin for thy ship and thy comrades; and even if thou shalt thyself escape, safe and lone thou come home and in evil case, after losing all thy comrades, in a ship that is another's, and thou shalt find woes in thy house—proud men that devour thy livelihood, wooing thy godlike wife, and offering wooers' gifts. Yet verily on their insolent deeds shalt thou take vengeance when thou comest. But when thou hast slain the wooers in thy house, whether by guile or openly with the sharp sword, then do thou go forth, taking a shapely oar, until thou comest to men that know naught of the sea and eat not of food mingled with salt sea, and they know naught of ships with purple cheeks, or of shapely oars that are as wings unto ships. And I will tell thee a sign right manifest, which will not escape thee. When another wayfarer, on meeting thee shall say that thou hast a winnowing-fan on thy stout shoulder, then do thou fix in the earth thy shapely oar and make goodly offerings to lord Poseidon—a ram and a bull and a boar that mates with sows—and depart for thy home and offer sacred hecatombs to the immortal gods who hold broad heaven, to each one in due order. And death shall come to thee thyself far from the sea, a death so gentle that shall lay thee low when thou art over

[illegible] prose, attributed to Eugammon of Cyrene, in which Telegonus was killed by Telemachus [illegible] with a spear tipped with the bone of a sea fish. The story has no [illegible] in the Odyssey, and those who adopt the rendering from [illegible] assume that these lines are a late interpolation.

γηραι ὕπο λιπαρῷ ἀρημένον· ἀμφὶ δὲ λαοὶ
ὄλβιοι ἔσσονται· τὰ δέ τοι νημερτέα εἴρω."

"Ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
'Τειρεσίη, τὰ μὲν ἄρ που ἐπεκλώσαν θεοὶ αὐτοί·
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον 140
μητρὸς τῆνδ' ὄρσω ψυχὴν κατατεθνηυίης·
ἡ δ' ἀκέουσ' ἥσται σχεδὸν αἵματος, οὐδ' ἐὸν υἱὸν
ἔτλη ἐσάντα ἰδεῖν οὐδὲ προτιμυθήσασθαι.
εἰπέ, ἄναξ, πῶς κέν με ἀναγνοίη τόν ἐόντα.'

"Ὣς ἔφαμην, ὁ δέ μ' αὐτικ' ἀμειβόμενος προσέειπεν·
'Ῥηΐδιον τοι ἔπος ἐρέω καὶ ἐπὶ φρεσὶ θήσω· 146
ὃν τινα μὲν κεν ἴᾳς νεκύων κατατεθνηώτων
αἵματος ἆσσον ἵμεν, ὁ δέ τοι νημερτὲς ἐνίψει·
ᾧ δέ κ' ἐπιφθονέῃς, ὁ δέ τοι πάλιν εἶσιν ὀπίσσω.'

"Ὣς φαμένη ψυχὴ μὲν ἔβη δόμον Ἄϊδος εἴσω 150
Τειρεσίαο ἄνακτος, ἐπεὶ κατὰ θέσφατ' ἔλεξεν·
αὐτὰρ ἐγὼν αὐτοῦ μένον ἔμπεδον, ὄφρ' ἐπὶ μητὴρ
ἦλυθε καὶ πιεν αἷμα κελαινεφές· αὐτίκα δ' ἔγνω,
καί μ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·

"'Τέκνον ἐμόν, πῶς ἦλθες ὑπὸ ζόφον ἠερόεντα 155
ζωὸς ἐών; χαλεπὸν δὲ τάδε ζωοῖσιν ὁρᾶσθαι·
μεσσῳ γὰρ μεγάλοι ποταμοὶ καὶ δεινὰ ῥέεθρα,
Ὠκεανὸς μὲν πρῶτα, τὸν οὔ πως ἔστι περήσαι
πεζὸν ἐόντ', ἢν μή τις ἔχῃ ἐυεργέα νῆα.
ἢ νῦν δὴ Τροιηθεν ἀλώμενος ἐνθάδ' ἱκάνεις 160
νηί τε καὶ ἑτάροισι πολὺν χρόνον, οὐδέ πω ἦλθες
εἰς Ἰθάκην, οὐδ' εἶδες ἐνὶ μεγάροισι γυναῖκα;'

[1] Lines 157–9 were rejected by Aristarchus.

come with meek[1] old age, and thy people shall dwell in prosperity around thee. In this have I told thee sooth.'

"So he spoke, and I made answer and said: 'Teiresias, of all this, I ween, the gods themselves have spun the thread. But come, tell me this, and declare it truly: I see here the spirit of my dead mother; she sits in silence near the blood, and deigns not to look upon the face of her own son or to speak to him. Tell me, prince, how she may recognise that I am he?'

"So I spoke, and he straightway made answer, and said: 'Easy is the word that I shall say and put in thy mind. Whomsoever of those that are dead and gone thou shalt suffer to draw near the blood, he will tell thee sooth; but whomsoever thou refusest, he surely will go back again.

"So saying the spirit of the prince, Teiresias, went back into the house of Hades, when he had declared his prophecies; but I remained there steadfastly until my mother came up and drank the dark blood. At once then she knew me, and with wailing she spoke to me winged words:

"'My child, how didst thou come beneath the murky darkness, being still alive? Hard is it for those that live to behold these realms, for between are great rivers and dread streams, Oceanus first, which one may in no wise cross on foot, but only if one have a well-built ship. Art thou but now come hither from Troy after long wanderings with thy ship and thy companions? and hast thou not yet reached Ithaca, nor seen thy wife in thy halls?'

[1] That is, "in the midst of wealth and comfort."

"Ὄφρ' ἴδω, εἰ ἄρ' ἔτι μοι ἐμείλιχος ἔστ' ἐνὶ θυμῷ
Μήτηρ ἣν, χρόνον μ' ἐπὶ γαῖαν ἐς Λαίρταο
ψυχὴ χωομένου θηησαίατο Τιρυνθίοιο. 165
οὐ γὰρ τόν γε σχεῖν ἤλθον Ἀχαιοῖς, εἰ δέ τοι ἄμμι
γήθεν ἐνεῖδον, ἀλλ' αἰεὶ ἔχον ἀλαλήμενοι οἶζυν,
ἐξ οὗ τὰ πρωτιστοῦ ἕπομ' Ἀγαμέμνονι δῖῳ
Ἴλιον εἰς ἐνιπλοκίν, ἵνα Τρώεσσι μαχοίμην.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον 170
τίν νυ σε κηρ εἰσῆλθε ταπηλεγέος θανάτοιο,
ἦ βολίχ' ἠὲ ἑοῖσι, ἢ Ἄρτεμις ἰοχέαιρα
οἷς ἀγανοῖς βέλεσσιν ἐποιχομένη κατέπεφνεν;
εἰπὲ δὲ μοι πατρός τε καὶ υἱέος, οὓς κατέλειπον,
ἦ ἔτι τῶν κείνοιο ἐμῶν γέρας, ἤ τις ἤδη 175
ἀνέρων ἄλλος ἔχει, ἐμὲ δ' αἰκέτι φασὶ νεεσθαι
εἰνὴ ἐόν μοι μνηστὴν ἀλοχον βουλήν τε νόον τε,
ἣ μένει παρὰ παῖδα καὶ ἐμπεδὸν πάντα φυλάσσει
ἦ δὴ μιν θνήσκει Ἀχαιῶν ἐξ τις ἄριστος."

"Ὣς ἔφαμην, ἡ δ' αὖτις ἀμειβόμενος προσέειπεν
Ἠὲ λίην κείνη γε μένει τετληότι θυμῷ
σοῖσιν ἐνὶ μεγάροισιν· ὀϊζύ ῥά οἱ αἰεὶ
φθίνουσ' ἐν νύκτεσσί τε καὶ ἤματα δάκρυα χεούσῃ.
σεῖο δ' οὔ πω τις ἔχει κάλλος γέρας· ἀλλὰ ἕκηλος
Τηλέμαχος τεμένεα νέμεται καὶ δαῖτας ἐίσας 185
δαίνυται, ἃς ἔπεοικε δικαιοπόλου ἀνδρὸς ἀείδειν·
πάντες γὰρ κάλεουσι. πάτηρ δέ σοι αὐτόθι μίμνει
ἀγρῷ, οὐδὲ πόλινδε κατέρχεται· οὐδέ οἱ εὐναὶ
δέμνια καὶ χλαῖναι καὶ ῥήγεα σιγαλόεντα,
ἀλλ' ὅ γε χείμα μὲν εὕδει ἐνὶ δμῳῇσι δὲ οἴκῳ, 190
ἐν σποδιῇ πυρός, καὶ δὲ χροῒ εἵματα εἵνα

"So she spoke, and I made answer and said: 'My mother, necessarily brought you down to the house of Hades, to seek mothering of the spirit of Thelan Tiresias. For not yet have I come near to the shore of Achaea, nor have I as yet set foot on my own land, but have ever been wandering indeed with woe from the day when first I went with godlike Agamemnon to Troia, famed for its horses, to fight with the Trojans. But come, tell me this, and declare it true. What fate of grievous death overcame thee? Was it long disease or did the archer, Artemis, come there with her gentle shafts, and slay thee? And tell me of my father and my son whom I left behind me. Does the honour that was mine still abide with them, or does some other man now possess it, and do they say that I come no more returns? And tell me of my wedded wife, of her purpose and of her mind, does she abide with her son and keep all things safe, or has she already wedded her whosoever is best of the Achaeans?

"So I spoke, and my honoured mother straightway answered: Aye verily she abides with steadfast heart in thy house, and ever miserable for her do the nights and the days wane as the years. But the fair honour that was thine no man yet possesses, but Telemachus holds thy demesne untroubled, and feasts at equal banquets such as it is fitting that one who deals judgment should share, for all men invite him. But thy father abides there in the tilled land, and comes not to the city, nor has he, for bedding, bed and cloaks and bright coverlets, but through the winter he sleeps in the house, where the slaves sleep, in the ashes by the fire, and wears upon his body mean

αἶψα δὲ τοὺς ἐλθόντας ἔπος τοιόδε τε φῶνεε·
"ὦ τρεῖς οἱ κατὰ γαῖαν ἀκάμπτοι ἀκάματοι ἐστε
φίλτατε ἀνδρομέων χθαμαλοὶ δ' ἐστὲ μάλιστα θεοῖσιν·
ἠ μὲν γὰρ τε τρεῖς ἐστε, μετὰ δὲ φρεσὶ τοῖσδε κελεύω
ἐν τρίποδι τρίποδα· χαλεπὸν δ' ἔστι γνῶναι ἑκάστῳ
οἵνεκα γὰρ καὶ ἔμοιγε κλέος καὶ πάτρος ἐνείκω
εἰς ἑκατόμβοιον Ἑλικωνιάδων ἐπιβώμιον
εἴνεκα τῆς οἶνον μοι ἐνιπτάμενος ἐνέπεσε
τρωικὸν ἀντιάσας, ἢ μέλεον ἐξέλετο θυμὸν
ἀλλὰ μὲν ἐν τῷ τρίποδι ἐν τῷ μέσῳ, φῶκε δ' Ὀλύμπου,
ἐν τῷ ἀνακοφόρῳ μεγαλήτορι θῆμα τιθεῖμεν."

"Ὣς ἔφατ', αὐτὰρ ἔπειτα γ' ἀέλλαν φῶτε μετ' αὐτῶν
πάτρος ἄνω ψίχρ' ἐλόων ἀνεμοτρόφοιο
τοὺς μὲν ἔφ', μετὰ δὲ ἑλκεν τε καὶ θῆμα τιθεῖμεν
τοὺς δὲ μὲν ἐν χαίρων κεῖ ἑλκεν ἢ καὶ ἐνείρω
ἔνεκα· ἔμοι δ' ἄρα οἷ γενεάρχεα κυρῶ μάλιστα,
καὶ μὲν φωνήσας ἔπος ἀντίρρεπτα πάρος ἐν

"Μάντιν ἐν τοῖσ' ἐν μὲν μάλιστα ἐλόν ἐ μάλιστα,
ἐφ' ἐν καὶ ἐν Λοξίου φίλαν τοῖ χαίρε τάλαντα
κυδίστῳ κτείνοντα τεταρπόμεθα τοῖσ
ἢ τε μὲν ἐν τῷ τοῖ ἀνάγκη Πηρεφόνεια
ἔστι· ἔδη ἐν μάλιστα ἐ τρόμοιο ἀνάγκη ἔχει."

"Ὣς ἔφαμεν· ἡ δ' αὖτε' ἀμείβετο ἔπεσι μ' ἔπεσι
Ὦ μοι, τίνος ἐμοὶ τοῖ τοῖ τοῖσ' ἐπέμπεν φῶτε,
οὐ τε σε Περσεφόνεια ἐμοὶ θνητῷ ἀνάφεσε,
ἀλλ' αἴτη ἐμοὶ ἐστι Βρότοις, ἐπεὶ τε σε θνητῷ
οὐ γὰρ ἐν τῷ ἔφαμεν τε καὶ αὐτὰ ἐμοὶ ἔχωμεν,

* αὐτὰρ τοῖσ' ἐν μὲν μάλιστα γάμοι

rainment. But when summer comes and rich autumn, then all about the slope of his vineyard plot are strewn his lowly beds of fallen leaves. There he lies sorrowing, and nurses his great grief in his heart, in longing for thy return, and heavy old age has come upon him. Even so did I too perish and meet my fate. Neither did the keen-sighted archer goddess assail me in my hale with her gentle shafts, and slay me, nor did any disease come upon me, such as oftenest through grievous wasting takes the spirit from the limbs, nay, it was longing for thee, and for thy counsels, glorious Odysseus, and for thy tender-heartedness, that robbed me of honey-sweet life.'

"So she spoke, and I pondered in heart, and was fain to clasp the spirit of my dead mother. Thrice I sprang towards her, and my heart made me clasp her, and thrice she flitted from my arms like a shadow or a dream, and pain grew ever sharper at my heart. And I spoke and addressed her with winged words:

"'My mother, why dost thou not stay for me, who am eager to clasp thee, that even in the house of Hades we two may cast our arms each about the other, and take our fill of chill lamenting. Is this but a phantom that august Persephone has sent me, that I may lament and groan the more?'

"So I spoke, and my honoured mother straightway answered: 'Ah me, my child, ill-fated above all men, in no wise does Persephone, the daughter of Zeus, deceive thee, but this is the appointed way with mortals when one dies. For the sinews no longer hold the flesh and the bones together, but

[illegible]

[illegible]

[illegible]

the strong might of blazing fire destroys these, as soon as the spirit leaves the white bones, and the spirit, like a dream, flits away, and hovers to and fro. But haste thee to the light with what speed thou mayest, and bear all these things in mind, that thou mayest hereafter tell them to thy wife.

"Thus we two talked with one another, and the women came, for august Persephone sent them forth, even all those that had been the wives and the daughters of captains. These flocked in throngs about the dark blood, and I considered how I might question each, and this seemed to my mind the best counsel. I drew my long sword from beside my stout thigh, and would not suffer them to drink of the dark blood all at one time. So they drew near, one after the other, and each declared her birth, and I questioned them all.

"Then verily the first that I saw was high born Tyro, who said that she was the daughter of noble Salmoneus, and declared herself to be the wife of Cretheus, son of Aeolus. She became enamoured of the river, divine Enipeus, who is far the fairest of rivers that send forth their streams upon the earth, and she was wont to resort to the fair waters of Enipeus. But the Enfolder and Shaker of the earth took his form, and lay with her at the mouths of the eddying river. And the dark wave stood about them like a mountain, vaulted over, and hid the god and the mortal woman. And he loosed her maiden girdle, and shed sleep upon her. But when the god had ended his work of love, he clasped her hand, and spoke, and addressed her:

"'Be glad, woman, in our love, and as the year goes on its course thou shalt bear glorious children,

ἀθανάτων· σὺ δὲ τοὺς κομέειν ἀντιάλλεαι τε 250
νῦν δ' ἔρχευ πρὸς δῶμα, καὶ ἴσχεο μηδ' ὀνομάζε
αὐτὰρ ἐγὼ τοί εἰμι Ποσειδάων ἐνοσίχθων.'
"Ὣς εἰπὼν ὑπὸ πόντον ἐδύσετο κυμαίνοντα
ἡ δ' ὑποδυσαμένη Πέλιην τέκε καὶ Νέλεα,
τὼ κρατερὼ θεράποντε Διὸς μεγάλοιο γενέσθην 255
ἀμφοτέρω· Πελίης μὲν ἐν εὐρυχόρῳ Ἰαωλκῷ
ναῖε πολυρρήνοι, ὁ δ' ἄρ' ἐν Πύλῳ ἠμαθόεντι.
τοὺς δ' ἑτέρους Κρηθῆϊ τέκεν βασίλεια γυναικῶν,
Αἴσονά τ' ἠδὲ Φέρητ' Ἀμυθαονά θ' ἱππιοχάρμην.
"Τὴν δὲ μετ' Ἀντιόπην ἶδον, Ἀσωποῖο θύγατρα, 260
ἣ δὴ καὶ Διὸς εἶχετ' ἐν ἀγκοίνῃσιν ἰαύσαι,
καὶ ῥ' ἔτεκεν δύο παῖδ', Ἀμφίονά τε Ζῆθόν τε,
οἳ πρῶτοι Θήβης ἕδος ἔκτισαν ἐκτεάνυλοι,
πύργωσάν τ', ἐπεὶ οὐ μὲν ἀπύργωτόν γ' ἔδυνάντο
ναιέμεν εὐρυχόρου Θήβης, κρατερὼ περ ἐόντε 265
"Τὴν δὲ μετ' Ἀλκμήνην ἶδον, Ἀμφιτρύωνος ἄκοιτιν,
ἣ ῥ' Ἡρακλῆα θρασυμέμονα θυμολέοντα
γείνατ' ἐν ἀγκοίνῃσι Διὸς μεγαλοῦ μιγείσα·
καὶ Μεγάρην, Κρείοντος ὑπερθύμοιο θύγατρα,
τὴν ἔχεν Ἀμφιτρύωνος υἱὸς μένος αἰὲν ἀτειρής 270
"Μητέρα τ' Οἰδιπόδαο ἶδον, καλὴν Ἐπικάστην,
ἣ μέγα ἔργον ἔρεξεν ἀιδρείῃσι νόοιο
γημαμένη ᾧ υἷι· ὁ δ' ὃν πατέρ' ἐξεναρίξας
γῆμεν· ἄφαρ δ' ἀνάπυστα θεοὶ θέσαν ἀνθρώποισιν.
ἀλλ' ὁ μὲν ἐν Θήβῃ πολυήρατῳ ἄλγεα πάσχων 275
Καδμείων ἤνασσε θεῶν ὀλοὰς διὰ βουλάς·

for not weak are the embraces of a god. These do thou tend and rear. But now go to thy house, and hold thy peace, and tell no man, but know that I am Poseidon, the shaker of the earth.'

"So saying, he plunged beneath the surging sea. But she conceived and bore Pelias and Neleus, who both became strong servants of great Zeus, and Pelias dwelt in spacious Iolcus, and was rich in flocks, and the other dwelt in sandy Pylos. But her other children she, the queen among women, bore to Cretheus, even Aeson, and Pheres, and Amythaon, who fought from chariots.[1]

"And after her I saw Antiope, daughter of Asopus, who boasted that she had slept even in the arms of Zeus, and she bore two sons, Amphion and Zethus, who first established the seat of seven-gated Thebe and fenced it in with walls, for they could not dwell in spacious Thebe unfenced, how mighty soever they were.

"And after her I saw Alcmene, wife of Amphitryon, who lay in the arms of great Zeus, and bore Heracles, stalwart in fight, the lion-hearted. And Megara I saw, daughter of Creon, high of heart, whom the son of Amphitryon, ever stubborn in might, had to wife.

"And I saw the mother of Oedipodes, fair Epikaste, who wrought a monstrous deed in ignorance of mind, in that she wedded her own son, and he, when he had slain his own father, wedded her, and straightway the gods made these things known among men. Howbeit he abode as lord of the Cadmeans in lovely Thebe, suffering woes through the baneful counsels of the gods, but she

[1] Others render "whose joy was in chariots," but it is not certain that χαίρω is connected with χαίτη.

ἡ δ' ἔβη εἰς Ἀΐδαο τιλαρτεω κρατεροῖο,
ἀψαμενη βροχον αἰνον ἀφ' ὑψηλοῖο μελαθρου,
ᾧ ἄχει σχομενη· τῷ δ' ἄλγεα καλλιν' ὑπισσω
πολλὰ μαλ', ὅσσα τε μητροι Ἐρινυες ἐκτελεουσιν. 280
"Καὶ Χλῶριν εἶδον περικαλλεα, την ποτε Νηλευς
γῆμεν ἑον διὰ κάλλος, ἐπεὶ πορε μυρια ἕδνα,
ἐπλετο τηνε κούρην Ἀμφιονος Ἰασιδαο,
ὃς ποτ' ἐν Ὀρχομενῷ Μινυειῳ ἶφι ἀνασσεν·
ἡ δε Πυλου βασιλευε, τεκεν δε οἱ ἀγλαὰ τέκνα, 285
Νέστορα τε Χρομίον τε Περικλύμενον τ' ἀγέρωχον.
τοῖσι δ' ἐπ' ἰφθιμην Πηρω τεκε, θαῦμα βροτοῖσι,
τὴν πάντες μνωοντο περικτίται· οὐδ' ἄρα Νηλευς
τῷ ἐδίδου δε μὴ ἕλικας βοας εὐρυμετωπους
ἐκ Φυλακης ἕλασειε βιην Ἰφικληεης 290
ἀργαλεας· τὰς δ' οἶος ὑπεσχετο μαντις ἀμύμων
ἐξελάων· χαλεπὴ δε θεοῦ κατὰ μοῖρα πεδησαι,
δεσμοί τ' ἀργαλεοι καὶ βουκολοι ἀγροιωται.
ἀλλ' ὅτε δη μῆνες τε καὶ ἡμέραι ἐξετελεῦτο
ἀψ περιτελλομενου ἔτεος καὶ ἐπηλυθον ὧραι, 295
καὶ τοτε δη μιν ἔλυσε βιη Ἰφικληειη,
θεσφατα πάντ' εἰπουσα· Διος δ' ἐτελειετο βουλή.
"Καὶ Λητὼ εἶδον, τὴν Τυνδαρεου παράκοιτιν,
ἥ ῥ' ὑπὸ Τυνδαρέῳ κρατερόφρονι γείνατο παῖδε,
Κάστορα θ' ἱπποδαμον καὶ πυξ ἄγαθον Πολυδεύκεα, 300
τοὺς ἄμφω ζωους κατεχει φυσιζοος αἶα
οἵ καὶ νερθεν γῆς τιμην πρὸς Ζηνος ἔχοντες
ἄλλοτε μὲν ζωουσ' ἑτερήμεροι, ἄλλοτε δ' αὖτε
τεθνᾶασιν· τιμὴν δε λελογχασιν ἶσα θεοῖσι.

went down to the house of Hades, the strong warder. She made fast a noose on high from a lofty beam, overpowered by her sorrow; but for him she left behind woes full many, even all that the Avengers of a mother bring to pass.

"And I saw beauteous Chloris, whom once Neleus wedded because of her beauty when he had brought countless gifts of wooing. Youngest daughter was she of Amphion, son of Iasus, who once ruled mightily in Orchomenus of the Minyae. And she was queen of Pylos, and bore to her husband glorious children, Nestor, and Chromius, and lordly Periclymenus, and besides these she bore noble Pero, a wonder to men. Her all that dwelt about sought in marriage, but Neleus would give her to no man, save to him who should drive from Phylace the kine of mighty Iphiclus, sleek and broad of brow, and hard they were to drive. These the blameless seer alone undertook to drive off, but a grievous fate of the gods enmeshed him, even hard bonds and the herdsmen of the field. Howbeit when at length the months and the days were being brought to fulfilment, as the year rolled round, and the seasons came on, then verily mighty Iphiclus released him, when he had told all the oracles, and the will of Zeus was fulfilled.

"And I saw Leda, the wife of Tyndareus, who bore to Tyndareus two sons, stout of heart, Castor the tamer of horses, and the boxer Polydeuces. These two the earth, the giver of life, covers, albeit alive, and even in the world below they have honour from Zeus. One day they live in turn, and one day they are dead, and they have won honour like unto that of the gods.

[illegible]

[illegible]

[illegible]

"And after her I saw Iphimedeia, wife of Aloeus, who declared that she had lain with Poseidon. She bore two sons, but short of life were they, godlike Otos, and far famed Ephialtes—men whom the earth, the giver of grain, reared as the tallest, and far the comelliest, after the famous Orion. For at nine years they were nine cubits in breadth and in height nine fathoms. Yea, and they threatened to raise the din of furious war against the immortals in Olympus. They were fain to pile Ossa on Olympus, and Pelion, with its waving forests, on Ossa, that so heaven might be scaled. And this they would have accomplished if they had reached the measure of manhood, but the son of Zeus, whom fair-haired Leto bore, slew them both before the down blossomed beneath their temples and covered their chins with a full growth of beard.

"And Phaedra and Procris I saw and fair Ariadne, the daughter of Minos of baneful mind, whom once Theseus was fain to bear from Crete to the hill of sacred Athens, but he had no joy of her, for ere that Artemis slew her in sea girt Dia because of the witness of Dionysus.

"And Maera and Clymene I saw, and hateful Eriphyle, who took precious gold as the price of the life of her own lord. But I cannot tell or name all the wives and daughters of heroes that I saw, ere that immortal night would wane. Nay, it is now time to sleep, either when I have gone to the swift ship and the crew, or here. My sending shall rest with the gods, and with you."

So he spoke, and they were all hushed in silence, and were held spell bound throughout the shadowy halls. Then among them white-armed Arete was the first to speak:

"Φαιήκων, τώδ' ὅμμιν ἄνηρ ὅδε φαίνεται εἶναι
ὅς τε μεγέθος τε ἰδὲ φρένας ἔνδον ἐοικεν,
ξεῖνος δ' αὖτ' ἐμοί ἐστιν, ὅ κεν τις δ' ἔμμορε τιμῆς·
τῷ μὴ ἐπειγόμενοι ἀποπέμπετε, μηδὲ τὰ δῶρα
οὕτω χρηίζοντι κολώετε· πολλὰ γὰρ ἡμῖν
πήματ' ἐν μεγάροισι θεῶν ἰότητι κέκασται."
Τοῖσι δὲ καὶ μετέειπε γέρων ἥρως Ἐχενηός,
ὃς δὴ Φαιήκων ἀνδρῶν προγενέστερος ἦεν·
"Ὦ φίλοι, οὐ μάν ἡμῖν ἄπο κέκριται οὐδ' ἀπὸ δόξης
μυθείται βασιλῆος περιφρονος· ἀλλὰ πιθέσθε.
Ἀλκινόου δ' ἐν τοιοῦδ' ἔχεται ἔργον τε ἔπος τε."
Τὸν δ' αὖτ' Ἀλκινοος ἀπαμείβετο φαίνοπα τε·
"Τοῦτο μὲν οὕτω δὴ ἔσται ἔπος, εἰ κεν ἔγω γε
ζωὸς Φαιήκεσσι φιληρέτμοισιν ἀνάσσω
ξεῖνος δὲ τλήτω μάλα περ νόστοιο χατίζων
ἔμμηνος αὖθι μένειν, εἰς ὅ κε πάσας
δώσιμι τελέσω· πομπὴ δ' ἀνδράσι μέλησει
πᾶσι, μάλιστα δ' ἔμοι· τοῦ γὰρ κράτος ἐστ' ἐν δήμῳ."
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"Ἀλκίνοε κρείων, πάντων ἀριδείκετε λαῶν,
εἰ μέ κε καὶ εἰς ἐνιαυτὸν ἀνώγοιτ' αὐτοθι μίμνειν,
πομπὴν δ' ἀτρύνοιτε καὶ ἀγλαὰ δῶρα διδοῖτε,
καὶ κε τὸ βουλοίμην, καὶ κεν πολὺ κερδίον εἴη,
πλείονα σὺν χείρι φίλην ἐς πατρίδ' ἱκέσθαι
καὶ σ' ἀμείνονες καὶ φίλτερος ἀνδράσιν εἶην
πᾶσιν, ὅσοι μ' Ἰθάκηνδε ἴδοιατο νοστήσαντα."
Τὸν δ' αὖτ' Ἀλκινοος ἀπαμείβετο φαίνοπά τε·
"Ὦ Ὀδυσεῦ, τὸ μὲν οὔ τί σ' ἐικάομεν ἀπατήσαντα,

[1] Line 343 is omitted in many MSS.

"Phaeacians, how seems this man to you for comeliness and stature, and for the balanced spirit within him? And moreover he is my guest, though each of you has a share in this honour. Wherefore be not in haste to send him away, nor stint your gifts to one in such need, for many are the treasures which lie stored in your halls by the favour of the gods."

Then among them spoke also the old lord Echeneus, who was an elder among the Phaeacians: "Friends, verily not wide of the mark or of our own thought are the words of our wise queen. Nay, do you give heed to them. Yet it is on Alcinous here that deed and word depend."

Then again Alcinous answered him and said: "This word of hers shall verily hold, as sure y as I live and am lord over the Phaeacians, lovers of the oar. But let our guest, for all his great longing to return, nevertheless endure to remain until tomorrow, till I shall make all our gift complete. His sending shall rest with the men, with all, but most of all with me; for mine is the control in the land."

Then Odysseus of many wiles answered him and said: "Lord Alcinous, renowned above all men, if you should bid me abide here even for a year, and should further my sending, and give glorious gifts, even that would I choose, and it would be better far to come with a fuller hand to my dear native land. Aye, and I should win more respect and love from all men who should see me when I had returned to Ithaca."

Then again Alcinous made answer and said: "Odysseus, in no wise as we look on thee do we

ἀνερωτᾶν τ' ἔμμεν καὶ πυνθάνεσθαι· εἴ τε πολλοὺς
ἔκτανε γαῖαν μελαίνα πολυσπερέας ἀνθρώπους,
ψεύδεά τ' ἀρτύοντας ἅδην ἀπὸ τῶν οἷ κε φίλοιτο
καὶ ἢ ὅτε μὲν μάλα πάντα, ἐτήτυμα δὲ φράζοιεν,
μάντιν δ' αὖ τ' ἐν δῆμον ἀριζήλοις ἐπέεσσιν
ἔφαν τ' Ἀργείων καὶ τ' αὐτοὺς ἐσθλὰ κελεύειν,
ἀλλ' ἄγε μοι τόδε αὖτε καὶ ἀγορήσασθαι ἀνάγκη·
εἰ τινας ἀνθρώπους ἐνάρων ἕνεκ' εἰ τοὶ ἄμ' αὐτῷ
Ἴλιον εἰς ἀφίκοντο καὶ αὖτοι πάντες ἄριστοι
νῆ ἔ τοι μάλα μάρνα· ἀδεψάτου· οὐδὲ τοι ἦ γε
εἴκει ἐν ἀγῶνι φ. ἐν δὲ μοι λέκτρα θεοειδὴς ἔργα
καὶ τοῦ δὲ τοῦ ἔμμε ἀνεκχύσασθαι. ἄγε μοι ἐν
τλαίη δὲ μεγάρῳ τε καὶ ἐνὶ ἐνὶ μιθήσασθαι."

Τὸν δ' ἀναμειψ' μετὰ τοῖσιν πολυμήτις Ὀδυσσεὺς·
"Ἀτρεΐδη κύδιστε, ἄναξ ἀρίδικε λαῶν,
ἔστιν μὲν πολλὰ μέλεα, ἔστιν δὲ καὶ ἔπεσσι
οἱ δὲ δὲ δεκεμμένοι τε λέλεκται, ἐκ δὲ ἔπεσσι τε[1]
τοῖσιν σοὶ φίλοιεν καὶ πατρόθεν ἐλθὼν ἀνάγοιεν.
ἀλλ' ἄγε δὲ τόδε τοῦ δὲ μετεστίβεν ἔλεγε,
ὃς Ἴλιον μὲν ἀνεβήσεν ἀνάγκεσσι αὐτῷ,
ἐν πάτρῃ δ' ἀνάλωτος κεῖται κοῖτῃ φίλοισιν
"Αστυ δὲ τοῦ ψυχὰς μὲν ἀνάγκεσσι ἄλλοθεν ἄλλῃ
ἀνὰ Περσεφόνεια γυναῖκας θηλυτέρας,
ἄλλοθ' ἐν ψυχὴ Ἀγαμέμνονος Ἀτρείδαο
ἀγχόθεν· τῶν δ' ἄλλαι ἀνεστεφάν, ὅσαι ἄμ' αὐτῷ
οἴκῳ ἐν Αἰγίσθοιο θάνον καὶ πότμον ἐτείσαν
ἔνθ' ἔ' αὖ ἄμ' ἐκείνοις ἔνθ' ἔνθ' αἷμα πέλεσκον
αἷμα δ' ἐ γε λίνεν θάλερον κατὰ δάκρυον εἴδεν,

[1] ἔπεσσι τε: ἔπεσσιν.

deem this of thee, that thou art a cheat and a dismember, such as are many wisom the dark earth breeds scattered far and wide, men that fashion lies out of what no man can even see. But upon thee is grace of words, and with a thee is a heart of wisdom, and thy tale thou hast told with skill as doth a minstrel, even the grievous woes of all the Argives and of thine own self. But come, tell me this, and declare it truly, whether thou sawest any of thy godlike comrades, who went to Ilios together with thee, and there met their fate. The night is before us, long, aye, wondrous long, and it is not yet the time for sleep in the hall. Tell on, I pray thee, the tale of these wondrous deeds. Verily I could abide until bright dawn, so thou wouldest be willing to tell in the hall of these woes of thine."

Then Odysseus of many wiles answered him and said: "Lord Alcinous, renowned above all men, there is a time for many words and there is a time also for sleep. But if thou art fain still to listen, I would not begrudge to tell thee of other things more pitiful still than these, even the woes of my comrades, who perished afterward, who escaped from the dread battle-cry of the Trojans, but perished on their return through the wile of an evil woman.

"When then holy Persephone had scattered this way and that the spirits of the women, there came up the spirit of Agamemnon, son of Atreus, sorrowing, and round about him others were gathered, spirits of all those who were slain with him in the house of Aegisthus, and met their fate. He knew me straightway when he had drunk the dark blood, and he wept aloud, and shed big tears, and stretched

[illegible]

[illegible]

[illegible]

forth his hands toward me eager to reach me. But no longer had he aught of strength or vigor remaining such as of old was in his supple limbs.

"When I saw him I wept, and my heart had compassion on him, and I spake, and addressed him with winged words: 'Most glorious son of Atreus, king of men, Agamemnon, what fate of grievous death overcame thee? Did Poseidon smite thee on board thy ship, when he had roused a furious blast of cruel winds? Or did foemen work thee harm on the land, while thou wast cutting off their cattle and fair flocks of sheep, or wast fighting to win their city and their women?'

"So I spoke, and he straightway made answer and said: 'Son of Laertes, sprung from Zeus, Odysseus of many devices, neither did Poseidon smite me on board my ships, when he had roused a furious blast of cruel winds, nor did foemen work me harm on the land, but Aegisthus wrought for me death and fate, and slew me with the aid of my accursed wife, when he had bidden me to his house and made me a feast, even as one slays an ox at the stall. So I died by a most pitiful death, and round about me the rest of my comrades were slain unceasingly like white-tusked swine, which are slaughtered in the house of a rich man of great might at a marriage feast, or a joint meal, or a rich drinking bout. Ere now thou hast been present at the slaying of many men, killed in single combat or in the press of the fight, but in heart thou wouldst have felt most pity hadst thou seen that sight, how about the mixing bowl and the laden tables we lay in the hall, and the floor all swam with blood. But the most piteous cry that I heard was

Κασσάνδρης, τὴν κτείνε Κλυταιμνήστρη δολομήτις
ἀμφ' ἐμοί, αὐτὰρ ἐγὼ ποτὶ γαίῃ χείρας ἀείρων
βάλλον ἀκοντισθείς περὶ φασγάνῳ· ἡ δὲ κυνώπις
νοσφίσατ', οὐδέ μοι ἔτλη ἰόντι περ εἰς Ἀΐδαο 425
χεῖρας κατ' ὀφθαλμοὺς ἑλέειν σύν τε στόμ' ἐρεῖσαι.
ὦ ὀϊ αἰνότερον καὶ κυνέτερον οὔ τι γυναικός,
ἥ τις δὴ τοιαῦτα μετὰ φρεσὶν ἔργα βάληται·
οἷον δὴ καὶ κείνη ἐμήσατο ἔργον ἀεικές,
κουριδίῳ τεύξασα πόσει φόνον. ἦ τοι ἔφην γε 430
ἀσπάσιος παιδεσσιν ἰδὲ δμῳῇσιν ἐμοῖσιν
οἴκαδ' ἱκανοίμην· ἡ δ' ἔξοχα λυγρὰ ἰδυῖα
οἵ τε κατ' αἶσχος ἔχουσι καὶ ἀεσσιμήτῃσιν ἐπέσσι
θηλυτέρῃσι γυναιξί, καὶ ἥ κ' ἐνεργὸς ἔῃσιν.[1]
Ὣς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
Ὦ πόποι, ἦ μάλα δὴ γόνον Ἀτρέος εὐρυόπα Ζεὺς 436
ἐκπάγλως ἤχθηρε γυναικείας διὰ βουλὰς
ἐξ ἀρχῆς· Ἑλένης μὲν ἕνεκα μόλομεν εἴκοσι πολλοί,
σοὶ δὲ Κλυταιμνήστρη δόλον ἤρτυε τηλόθ' ἐόντι.
Ὣς ἐφάμην, ἡ δὲ μ' αὖτις ἀμειβόμενος προσέειπε·
Τῷ νῦν μή ποτε καὶ σὺ γυναικὶ περ ἤπιος εἶναι 441
μηδ' οἱ μῦθον ἅπαντα πιφαυσκέμεν, ὃν κ' ἐν εἰδῇς,
ἀλλὰ τὸ μὲν φράσθαι, τὸ δὲ καὶ κεκρυμμένον εἶναι
ἀλλ' οὐ σοί γ', Ὀδυσεῦ, φόνος ἔσσεται ἐκ γε γυναικός
λίην γὰρ πινυτή τε καὶ εὖ φρονεῖ μήδεα οἶδε
κουρη Ἰκαρίοιο, περίφρων Πηνελόπεια.

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[1] Or, "as she clung to me." The whole passage is one of very doubtful interpretation. I have, in the main, followed

that of the daughter of Priam, Cassandra, whom guileful Clytemnestra slew by my side. And I sought to raise my hands and smite down the murderess, dying though I was, pierced through with the sword. But she, the shameless one, turned her back upon me and even though I was going to the house of Hades disdained neither to draw down my eyelids with her fingers nor to close my mouth. So true is it that there is nothing more dread or more shameless than a woman who puts into her heart such deeds, even as she too devised a monstrous thing, contriving death for her wedded husband. Verily I thought that I should come home welcome to my children and to my slaves, but she, with her heart set on utter wickedness, has shed shame on herself and on women yet to be, even upon her that doeth uprightly.'

"So he spoke, and I made answer and said: 'Ah, verily has Zeus, whose voice is borne afar, visited wondrous hatred on the race of Atreus from the first because of the counsels of women. For Helen's sake many of us perished, and against thee Clytemnestra spread a snare whilst thou wast afar.'

"So I spoke, and he straightway made answer and said: 'Wherefore in thine own case be thou never gentle even to thy wife. Declare not to her all the thoughts of thy heart, but tell her somewhat, and let somewhat also be hidden. Yet not upon thee, Odysseus, shall death come from thy wife, for very prudent and of an understanding heart is the daughter of

Agar, *Homeros*, 180 f. Others take χείρεσσ' ἄνωγε as and raising a gesture of supplication and render ἄνωγε "let them fall to the ground." But this is highly unsatisfactory.

[illegible]

[illegible]

[illegible]

Icarius, wise Penelope. Never we left her a bride new wed, when we went to the war, and a boy was at her breast, a babe, who now I ween sits in the ranks of men happy in that his dear father will behold him when he comes and he will greet his father as is meet. But my wife did not let me satisfy my eyes even with sight of my own son. Nay, ere that she slew even me her husband. And another thing will I tell thee and do thou lay it to heart in secret and not openly, do thou bring thy ship to the shore of thy dear native land, for no longer is there faith in women. But come, tell me this and declare it truly, whether hast thou heard of my son as yet alive in Orchomenus it may be, or in sandy Pylos, or yet with Menelaus in wide Sparta, for not yet has goodly Orestes perished on the earth.'

"So he spoke, and I made answer and said: 'Son of Atreus, wherefore dost thou question me of this? I know not at all whether he be alive or dead, and it is an ill thing to speak words vain as wind.

"Thus we two stood and held and conversed with one another, sorrowing and shedding big tears, and there came up the spirit of Achilles son of Peleus, and those of Patroclus and of peerless Antilochus and of Aias, who in comeliness and form was the goodliest of all the Danaans after the peerless son of Peleus. And the spirit of the swift-footed son of Aeacus recognised me, and weeping spoke to me winged words:

"'Son of Laertes, sprung from Zeus, Odysseus of many devices, rash man, what deed yet greater than this wilt thou devise in thy heart? How didst thou dare to come down to Hades, where dwell the unheeding dead, the phantoms of men outworn.'

' Or, perhaps, "who have done with life or toil."

"Ὣς ἔφατ' αὐτὰρ ἔγω μιν ἀμ' βίεσκον προσεειπών·
"Ὦ Ἀχιλεῦ Πηλῆος υἱέ, μεγὰ φέρτατε Ἀχαιῶν,
ἦλθον Τειρεσίαο κατὰ χρέος, εἴ τινα βουλὴν
εἴποι, ὅστις Ἰθάκηνδε κατελεύσεται ἐνθάδ' ἰκοίμην· 490
οὐ γὰρ πω σχέτλιον ἦλθον Ἀχαιΐδος, οὐδέ πω ἀμπὶς
τῆς ἐνάβην, ἀλλ' αἰεὶ ἔχω κακά. — σὺν δ', Ἀχιλλεῦ,
εἴ τις ἄρ' ἐστὶν προτέρωθε μακαρτάτη εἴ τ' ἄρ' ἔπειτα
πολὺ μὲν γὰρ σε ζώοντ' ἐτιώμεν ἴσα θεοῖσιν
Ἀργεῖοι, νῦν αὖτε μέγα κρατέεις ἐνεκεῖθεν 495
ἐνθάδ' ἐὼν· τῷ μή τι θανὼν ἀποκήδεο, Ἀχιλλεῦ."
"Ὣς ἔφαμην, ὁ δέ μ' αὖτις ἀμειβόμενος προσέειπε·
"Μὴ δὲ μοι θάνατον γε παραύδα, φαίδιμ' Ὀδυσσεῦ.
βουλοίμην κ' ἐπάρουρος ἐὼν θητευέμεν ἄλλῳ,
ἀνδρὶ παρ' ἀκλήρῳ, ᾧ μὴ βίοτος πολὺς εἴη, 500
ἢ πάσιν νεκύεσσι κατοφθιμένοισιν ἀνάσσειν.
ἀλλ' ἄγε μοι τοῦ παιδὸς ἀγαυοῦ μῦθον ἐνίσπες,
ἢ ἕπετ' ἐς πόλεμον πρόμος ἐμμεναι, ἠὲ καὶ οὐκί.
αὐτὰρ δὲ μοι Πηλῆος ἀμύμονος, εἴ τι πεπύσσαι,
ἢ ἔτ' ἔχει τιμὴν πολέσιν μετὰ Μυρμιδόνεσσιν, 505
ἢ μιν ἀτιμάζουσιν ἀν' Ἑλλάδα τε Φθίην τε,
οὕνεκα μιν κατὰ γῆρας ἔχει χείρας τε πόδας τε.
οὐ γὰρ ἔγωγ' ἐπαρωγὸς ἐὼν αἴσης ἠλιόοιο
τοῖος ἐών, οἷος κεῖνος ἐν εὐρείῃ Τροίῃ
πάσχων λαὸν ἄριστον ἀμύνων Ἀργείοισιν· 510
αἶψά κε δηθὸν ἔλθοιμι μινυνθάδιος περ ἐς πατέρος δῶ·
τῷ κέ τοι οὐ στυγέοιμι μόνον καὶ χείρας ἀάπτους,
εἴ κέ οἱ ἐν βιόωντι δεργοῦνός τ' ἔασι τιμῆς.

[1] οὐ γὰρ εἰ τὴν Ζηνοδότου.

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[1] Or, possibly "to consult with Teiresias."

"So he spake, and I made answer and said: Achilles, son of Peleus, far the mightiest of the heroes, I came through need of Teiresias, if haply he would tell me some plan whereby I might reach rugged Ithaca. For not yet have I come near to the land of Achaia, nor have I as yet set foot on my own country, but am ever suffering woes, whereas thee, O Achilles, no man aforetime was more blessed nor shall ever be hereafter. For of old, while thou wast alive, we Argives honoured thee even as the gods, and now that thou art here, thou ruleest mightily among the dead. Wherefore grieve not at death, O Achilles, that thou art dead."

"So I spake, and he straightway made answer and said: "Speak not to speak pleasantly to me of death, glorious Odysseus. I should choose to be a hireling of another, of some portionless man whose livelihood was but small, rather than to be lord over all the dead that have perished. But come, tell me tidings of my son, whether he went or did not go to follow to the war as a leader. And tell me of noble Peleus, if thou hast heard aught, whether he still has honour among the host of the Myrmidons, or whether men do him dishonour throughout Hellas and Phthia, because old age bends him hand and foot. For I am not there to bear him aid, beneath the rays of the sun in such strength as once was mine in wide Troy, when I slew the best of the host in defence of the Argives. If but in such strength I could come, were it but for an hour, to my father's house, I would give many a one of those who do him violence and keep him from his honour, cause to rue my strength and my invincible hands."

* Some take *δεξιόφρων* as "attached to the oar," "a serf."

[illegible]

[illegible]

[illegible]

"So he spoke; and I made answer and said: 'Verily of such as Peleus have I heard naught, but of touching the dear son Neoptolemus, I will tell thee all the truth, as thou bidst me. I it was, even I, who brought him from Scyros on my shapely hollow ship to join the host of the well-greaved Achaeans. And verily as often as we took counsel around the city of Ilion, he was ever the first to speak, and made no miss of words; yet save Nestor and I none surpassed him. But as often as we fought with the bronze on the Trojan plain, he would never remain behind in the throng or press of men, but would ever run forth far to the front, yielding to none in his might; and many men he slew in dread onset. All of them I could not tell or name, all the host that he slew in defence of the Argives, but what a warrior was that son of Telephus whom he slew with the sword, the prince Eurypylus! Aye, and many of his comrades, the Ceteians, were slain about him, because of gifts a woman craved. He verily was the comelliest man I saw next to godlike Memnon. And again, when we the best of the Argives, were about to go down into the horse which Epeios made, and the command of all was laid upon me both to open and to close the door of our stout coil, I am sooth, then the other leaders and counsellors of the Danaans would wipe away tears from their eyes, and each man's limbs shook beneath him; but never did my eyes see his fair face grow pale at all, nor see him wiping tears from his cheeks; but he earnestly besought me to let him go forth from the horse, and kept handling his sword hilt and his spear heavy with bronze, and

[1] The reference is to the golden vine given by Priam to Antenor, who of Troy-town, which gift led him to shed her son Eurypylus to the end of the Trojans.

ἀλλ' ἔτε δὴ Πριάμοιο πόλιν διεπέρσαμεν αἰπήν,
μοῖραν καὶ γέρας ἐσθλὸν ἔχων ἐπὶ νῆας ἔβαινον
δεκήθης, οὔτ' ἄρ βεβλημένος ὀξέϊ χαλκῷ 835
οὔτ' αὐτοσχεδίην οὐτασμένος, οἷά τε πολλὰ
γίγνεται ἐν πολέμῳ· ἐπιμιξ δέ τε μαίνεται Ἄρης.'
"Ὣς ἐφάμην, ψυχὴ δὲ ποδώκεος Αἰακίδαο
φοίτα μακρὰ βιβᾶσα κατ' ἀσφοδελὸν λειμῶνα,
γηθοσύνη ὅ οἱ υἷον ἐφὴν ἀριδείκετον εἶναι. 840
"Αἱ δ' ἄλλαι ψυχαὶ νεκύων κατατεθνηώτων
ἑστᾶσαν ἀχνύμεναι, εἴροντο δὲ κῆδε ἑκάστη.
οἴη δ' Αἴαντος ψυχὴ Τελαμωνιάδαο
νοσφιν ὀφεστηκει, κεχολωμένη εἵνεκα νίκης,
τὴν μιν ἐγὼ νικῆσα δικαζομένοις παρὰ νηυσὶ 845
τευχεσιν ἀμφ' Ἀχιλῆος· ἔθηκε δὲ ποτνια μητηρ,
παῖδες δὲ Τρωων δικασαν καὶ Παλλὰς Ἀθηνη.
ὡς δὴ μὴ ὄφελον νικαν τοιῷδ' ἐν ἀέθλῳ
τοίην γὰρ κεφαλὴν ἔκτα' αὐτῶν γαῖα κατέσχεν,
Αἴαντ', ὃς πέρι μὲν εἶδος, πέρι δ' ἔργα τετυκτο 850
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλείωνα.
τὸν μὲν ἐγὼν ἐπέεσσι προσηυδων μειλιχίοισιν·
"Αἴαν, παῖ Τελαμῶνος ἀμύμονος, οὐκ ἄρ' ἔμελλες
οὐδὲ θανων λήσεσθαι ἐμοὶ χόλου εἵνεκα τευχεων
συλωμένων, τά σε πῆμα θεοὶ θεσαν Ἀργείοισι, 855
τοῖος γὰρ σφιν πύργος ἀπώλεο· σεῖο δ' Ἀχαιοὶ
ἴσον Ἀχιλλῆος κεφαλῇ Πηληιάδαο
ἀχνύμεθα φθιμένοιο διαμπερές· οὐδέ τις ἄλλος
αἴτιος, ἀλλὰ Ζεὺς Δαναῶν στρατον αἰχμητάων
ἐκπαγλως ἤχθηρε, τεὸν δ' ἐπὶ μοῖραν ἔθηκεν. 860

was eager to work harm to the Trojans. But after we had sacked the lofty city of Priam, he went on board his ship with his share of the spoil and a goodly prize—all unscathed he was, neither smitten with the sharp spear nor wounded in close fight, as often befalls in war, for Ares rages confusedly.'

"So I spoke, and the spirit of the son of Aeacus departed with long strides over the field of asphodel, joyful in that I said that his son was preeminent.

"And other spirits of those dead and gone stood sorrowing, and each asked of those dear to him. Alone of them all the spirit of Aias son of Telamon, stood apart, still full of wrath for the victory that I had won over him in the contest by the ships for the arms of Achilles, whose honoured mother had set them for a prize, and the judges were the sons of the Trojans and Pallas Athene. I would that I had never won in the contest for such a prize, over so noble a head did the earth close because of those arms, even over Aias, who in comeliness and in deeds of war was above all the other Danaans, next to the peerless son of Peleus. To him I spoke with soothing words.

"'Aias, son of peerless Telamon, wast thou then not even in death to forget thy wrath against me because of those accursed arms? Surely the gods set them to be a bane to the Argives, such a tower of strength was lost to them in thee, and for thee in death we Achaeans sorrow unceasingly, even as for the life of Achilles, son of Peleus. Yet no other is to blame but Zeus, who bore terrible hatred against the host of Danaan spearmen, and brought

ἀλλ' ἄγε δεῦρο, ἄναξ, ἵν' ἕπος καὶ μῦθον ἀκούσῃς
ἡμέτερον· δαμασον δὲ μένος καὶ ἀγήνορα θυμόν·
"Ὣς ἐφαμην, ὁ δέ μ' οὐδὲν ἀμειβετο, βῆ δὲ μετ' ἄλλοι
ψυχὰς αἳ Ἔρεβος νεκύων κατατεθνηώτων.
ἔνθα χ' ὁμως προσέφη κεχολωμένος, ἤ κεν ἐγὼ τον
ἀλλά μοι ἤθελε θυμὸς ἐνὶ στήθεσσι φίλοισι
τῶν ἄλλων ψυχὰς ἴδοιεν κατατεθνηώτων.
"Ἔνθ' ἤ τοι Μινωα ἴδον, Διὸς ἀγλαὸν υἱόν,
χρύσεον σκῆπτρον ἔχοντα, θεμιστεύοντα νέκυσσιν,
ἥμενον, οἱ δὲ μιν ἀμφὶ δικας εἴροντο ἄνακτα,
ἥμενοι ἑστεώτες τε κατ' εὐρυπυλὲς Ἄιδος δῶ.
"Τον δὲ μετ' Ὠρίωνα πελώριον εἰσενόησα
θῆρας ὁμοῦ εἰλεῦντα κατ' ἀσφοδελὸν λειμῶνα,
τοὺς αὐτὸς κατέκτεινεν ἐν οἰοπόλοισιν ὄρεσσι
χερσὶν ἔχων ῥοπαλον παγχάλκεον, αἰεν ἀαγές.
"Καὶ Τιτυὸν εἶδον, Γαιης ἐρικυδέος υἱόν,
κείμενον ἐν δαπέδῳ· ὁ δ' ἐπ' ἐννέα κεῖτο πέλεθρα,
γύπε δέ μιν ἑκάτερθε παρημένω ἧπαρ ἕκειρον,
δειρτρον ἐσω δύνοντες, ὁ δ' οὐκ ἀπαμυνετο χερσί·
Λητω γὰρ ἤλασε, Διὸς κυδρὴν παράκοιτιν,
Πυθῶδ' ἐρχομένην διὰ καλλιχόρου Πανοπῆος.
"Καὶ μὴν Ταντάλον εἰσεῖδον κρατέρ' [1] ἄλγε' ἔχοντα
ἑστεῶτ' ἐν λίμνῃ· ἡ δὲ προσέπλαζε γενείῳ·
στεῦτο δὲ διψάων, πιέειν δ' οὐκ εἶχεν ἐλέσθαι·
ὁσσάκι γὰρ κύψει' ὁ γέρων πιέειν μενεαινων,
τοσσάχ' ὕδωρ ἀπολέσκετ' ἀναβρυχὲν, ἀμφὶ δὲ ποσσὶ

[1] κρατέρ' : χαλεπ' ; cf. 582.

on thee thy doom. Nay, come hither, prince, that thou mayest hear my word and my speech, and subdue thy wrath and thy proud spirit.'

"So I spoke, but he answered me not a word, but went his way to Erebus to join the other spirits of those dead and gone. Then would he nevertheless have spoken to me for all his wrath, or I to him, but the heart in my breast was fain to see the spirits of those others that are dead.

"There then I saw Minos, the glorious son of Zeus, golden sceptre in hand, giving judgment to the dead from his seat, while they sat and stood about the king through the wide-gated house of Hades, and asked of him judgment.

"And after him I marked huge Orion driving together over the field of asphodel wild beasts which himself had slain on the lonely hills, and in his hands he held a club all of bronze, ever unbroken.

"And I saw Tityos, son of glorious Gaea, lying on the ground. Over nine roods[1] he stretched, and two vultures sat, one on either side, and tore his liver, plunging their beaks into his bowels, nor could he beat them off with his hands. For he had offered violence to Leto, the glorious wife of Zeus, as she went toward Pytho through Panopeus with its lovely lawns.

"Aye, and I saw Tantalus in violent torment, standing in a pool, and the water came nigh unto his chin. He seemed as one athirst, but could not take and drink, for as often as that old man stooped down, eager to drink, so often would the water be swallowed up and vanish away, and at

[1] Renderings of πλέθρον can only be tentative.

γαῖα μέλαινα φανεῖσα, κατεζώσατο δὲ βαθὺν
δεινόν ὑ ὑψικόμοιο κατὰ κορυφὴν ὄρεος χιόνα,
ἄγχεα καὶ βώλους καὶ μυλάων ἀγλαοκαρπῶν
ἀνεμοί τε γλυκεροὶ καὶ ἐλαίας τηλεθόωσας
τοὺς ὅτοτ' ἐθέσπισε γέρων ἐπὶ χεῖρα μάσασθαι,
τῶν δ' ἄνεμος μάστακας ἐπὶ νεφέα φαίνετο.

"Καὶ μὴν Διονύσου ἀκάματος ἀκμὴ ἐ ἀλγεῖ ἔχοντα
λᾶας βαστάζοντα τελώνιον ἀμφοτέρῃσιν.
ἦ τοι ὁ μὲν σκηπτοῦχος χεῖρας τε πόδας τε
λᾶας ἄνω ὤθεσκε πρὸς λόφον· αὖτ' ἔπι μέλλοι
ἄκρον ἵκε, δολίως, τοτ' ἀνοστρέψασκε κραταιός·
αὖτις ἔπειτα πεδόνδε κυλινδόμενος λᾶας ἀναίδης
αὖταρ ὁ γ' ἐψ ὤκεασκε τεταιομένοις, κόπα δ' ἱδρώ
ἵδρωτι δὲ μέλεσσιν, κόνις δ' ἐπὶ κρατὸς ὀρώρει.

"Τὸν δὲ μετ' ἀθανάτων βίον Ἡρακλήεσσαν,
εἰδώλου· αὐτὸς δὲ μετ' ἀθανάτοισι θεοῖσι
τέρπεται ἐν θαλίῃσι καὶ ἔχει καλλιέθειρον Ἥβην,
παῖδα Διὸς μεγάλοιο καὶ Ἥρης χρυσοπεδίλου·
ἀμφὶ δὲ μιν κλαγγὴ νεκύων ἠὲ κοκυτὸς ἐστι,
πάντοθ' ἀτιζόμενον· ὁ δ' ἀμαιμὴ νυκτὶ ἐοικώς,
γυμνὸν τόξον ἔχων καὶ ἐπὶ νευρῇφιν ὀϊστὸν,
δεινὸν παπταίνων, αἰεὶ βαλέοντι ἐοικώς
σμερδαλέος δὲ οἱ ἀμφὶ περὶ στήθεσσι ἀορτὴρ
χρύσεος ἦν τελαμών, ἵνα θαύματα δοῦπα τέτυκτο,
ἄρκτοι τ' ἄγριοί τε σύες χαροποί τε λέοντες,
ἠμὲν καὶ μάχαι τε φόνοι τ' ἀνδροκτασίαι τε.
μὴ τεχνήσαιμι μετ' ἄλλο τι τεχνήσαιτο,

[1] ἀμφὶ : χαλεῖ : *cf.* 592.

[2] Lines 601 & more revealed by some ancient critics as having been inserted in the text by Onomacritus.

his feet the black earth would appear, for some god made it dry. And trees, high and leafy, let stream their fruits above his head: pears, and pomegranates, and apple trees with their bright fruit, and sweet figs, and luxuriant olives. But as often as that old man would reach out toward these, to clutch them with his hands, the wind would toss them to the shadowy clouds.

"Are, and I saw Sisyphus in violent torment, seeking to raise a monstrous stone with both his hands. Verily he would brace himself with hands and feet, and thrust the stone toward the crest of a hill, but as often as he was about to heave it over the top, the weight would turn it back, and then down again to the plain would come rolling the ruthless stone. But he would strain again and thrust it back, and the sweat flowed down from his limbs, and dust rose up from his head.

"And after him I marked the mighty Heracles—his phantom, for he himself among the immortal gods takes his joy in the feast, and has to wife Hebe of the fair ankles, daughter of great Zeus and of Here, of the golden sandals. About him rose a clamour from the dead, as of birds flying everywhere in terror, and he like dark night, with his bow bare and with arrow on the string, glared about him terribly, like one in act to shoot. Awful was the belt about his breast, a baldric of gold, whereon wondrous things were fashioned, bears and wild boars, and lions with flashing eyes, and conflicts, and battles, and murders, and slayings of men. May he never have designed,[1] or hereafter

[1] Again, as in the similar passage, iv 604, I follow Agar (*Hermathena*, p. 189).

δε οἱ ὀφθαλμὼ ἐν δινήσασθαι τέχνῃ.
ἔγνω δ' αὖτ' ἐν δ' ἄκουσε ἔπος, ἔν τε φίλον κῆρ, 615
καὶ μ' ἀλοφύρατο δῖα παρεστηκυῖα προσηύδα
"Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσεῦ,
ἦ ἔοικ', ἦ τοῖός καὶ σὺ κακῶν μόρον ἀγκαλέεσθαι,
ὅς τοι ἔπι ἔσται ἐκ τοῦδε τόπου· οὐδὲ σε λείπει
Ζεὺς μὲν ἔτι δὴ Κρονίων, αἰνὰ δὲ οἱ ἔνι θυμῷ 620
εἴχετο δυσπειθέων· μάλα γὰρ πολὺ χείρονες ἦσαν.
βέλεμνα, ἃ δὲ μοι χαλκὸν ἐπιστήσαντ' ἀθάνατοι
καὶ τοτέ μ' ἐθέλω ἔπεμψε σὺν ἀξίῃ· οὐ γὰρ ἔτ' ἄλλοι
φράζεσθ' τοῖοί τε μοι ἀρήγοιεν[1] εἰν ἀϊδήλῳ
τοῦ μὲν ἔτι σύν σύνεσιν καὶ ἤγαγον ἐξ Αἰήταο· 625
Ἠ μοῦνοι δὲ μ' ἔπεμψε δι' γλαυκώπιδα Ἀθήνη·
"Ὀ ἔστιν ὁ μὲν αὖτις ἔτι δόμον Αἰήταο εἶσι,
αὐτὰρ ἔπειτ' αὖτ' ἐμοὶ μόνῳ ἐμπέδον, εἰ τοι ἔτ' ἄλλοι
δεύτερον ἔλθοι, οἱ δὴ τε πρόσθεν ἄλοντο.
καὶ τοι ὁ ἔτι πρόσθεν ἔλον ἀνέρας, οἳ ἔθελον πῦρ, 630
θνητοὶ Πειρίθοόν τε, θεὸν δρωπήϊα τεῦχε[2]
ἄλλα πρὸς τοῖς ἔδνα ἔπεμψε μὲ μὲν πατὴρ
ἐξ θεσπεσίης· ἐμὲ δὲ χλωρὸν ἔδεν ἔρος,
μὲν μὲν Γοργείου κεφαλὴν ἔστησε πέλωρον
ἐξ Αἰήταο πέμψας ἀπὸ Περσεφόνεια 635
"Ἀλλὰ ἔπειτ' ἔστ' ἔστι τόν ἔστιν δεῖλαιον ἔπεμψον
αἰνὸν τ' ἀκάματον ἐπὶ τε πρόμαχον λίθον.
ὃς δ' αὖτ' ἀκάματον καὶ ἔπι ἔλκεῖ κεῖνος
τὸν δὲ κατ' Ἠελίοιο πόνον φέρε κῦμα ῥόοιο,
πρὸς μὲν πρόσθ', μετόπισθε δὲ κάλλιμον αἴρει. 640

[1] ἀρήγοιεν: γαιήοχοι. cf. 602 ff.
[2] Lines 631 ff. were interpolated in Pausanias by Herma of Megara (Plut. Thes. 20).

design such another, even he who stored up in his craft the device of that best. He in turn knew me when his eyes beheld me, and weeping spoke to me winged words:

"'Son of Laertes, sprung from Zeus, Odysseus of many devices, ah, wretched man, dost thou, too, drag out an evil lot such as I once bore beneath the rays of the sun? I was the son of Zeus, son of Cronos, but I had woe beyond measure, for to a man far worse than I was I made subject, and he laid on me hard labours. Yea, he once sent me hither to fetch the hound of Hades, for he could devise for me no other task mightier than this. The hound I carried off and led forth from the house of Hades, and Hermes was my guide, and flashing-eyed Athene.

"So saying, he went his way again into the house of Hades, but I abode there steadfastly, in the hope that some other happy knight still come forth of the warrior heroes who died in the days of old. And I should have seen yet others of the men of former time, whom I was fain to behold, even Theseus and Peirithous, glorious children of the gods, but ere that the myriad tribes of the dead came thronging up with a wondrous cry, and pale fear seized me, lest august Persephone might send forth upon me from out the house of Hades the head of the Gorgon, that awful monster.

"Straightway then I went to the ship and bade my comrades themselves to embark, and to loose the stern cables. So they went on board quickly and sat down upon the benches. And the ship was borne down the stream Oceanus by the swelling flood, first with our rowing, and afterwards the wind was fair.

XI

" Αὐτὰρ ἐπεὶ νεταμοῖο λίπεν βόον Ὠκεανοῖο
νηῦς, ἀπὸ δ' ἵκετο πόντον βαθυκολπου εἰρυπορόιο
νῆσόν τ' Αἰαίην, ὅθι τ' Ἠοῦς ἠριγενείης
οἶκοι καὶ χοροί εἰσι καὶ ἀντολαὶ Ἠελίοιο,
νῆα μὲν ἐνθ' ἐλθοντες ἐκείλαμεν ἐν ψαμάθοισιν,
ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης[1]
ἔνθα δ' ἀποβήξαντες ἐμείναμεν Ἠῶ δῖαν.

" Ἠμὲν δ' ἠριγένεια φάνη ῥοδοδακτύλος Ἠώς,
δὴ τότ' ἄγων ἐπάροιν πρόπροσθε δώματα Κίρκης
εἰσόμεναι νεκρόν, Ἐλπήνορα τεθνηώτα. 10
φίτρους δ' αἶψα τάμοντες, ὅθ' ἀκρότατη πρόσχ' ἀκτή,
θάπτομεν ἀχνύμενοι θαλερὸν κατὰ δάκρυ χέοντες
αὐτὰρ ἐπεὶ νεκρός τ' ἐκάη καὶ τεύχεα νεκρῶν,
τύμβον χεάντες καὶ ἐπὶ στήλην ἐρύσαντες
πήξαμεν ἀκροτάτῳ τυμβῳ ἐπέρεμ ἐρετμόν. 15

" Ἠμὲν μὲν τὰ ἕκαστα διωτάμεν· οὐδ' ἄρα Κίρκην
ἐξ Αἰαίης ἐλθόντες ἐληθέμεν, ἀλλὰ μάλ' ἐκὰς
ἦλθ' ἐντυναμένη· ἅμα δ' ἀμφίπολοι φέρον αὐτῇ
οἶνον καὶ σῖτον πολλὰ καὶ αἴθοπα οἶνον ἐρυθρόν
ἡ δ' ἐν μεσσῳ στᾶσα μετηύδα δῖα θεάων 20

" Σχετλιοι, οἱ ζωοντες ἐπήλθετε δῶμ' Ἀΐδαο,
δισθανέες, ὅτε τ' ἄλλοι ἅπαξ θνήσκουσ' ἀνθρώποι.

[1] Line 6 is omitted in many MSS.

BOOK XII

"Now after our ship had left the stream of the river Oceanus and had come to the wave of the broad sea, and the Aeaean isle, where is the dwelling of early Dawn and her dancing lawns, and the rising of the sun, there on our coming we beached our ship on the sands, and ourselves went forth upon the shore of the sea, and there we fell asleep, and waited for the bright Dawn.

"As soon as early Dawn appeared, the rosy-fingered, then I sent forth my comrades to the house of Circe to fetch the body of the dead Elpenor. Straightway then we cut logs of wood and gave him burial where the head and rains furthest out to sea, sorrowing and shedding big tears. But when the dead man was burned, and the armour of the dead, we heaped up a mound and dragged on to it a pillar, and on the top of the mound we planted his shapely oar.

"We then were busied with these several tasks, howbeit Circe was not unaware of our coming forth from the house of Hades, but speedily she arrayed herself and came, and her handmaids brought with her bread and meat in abundance and flaming red wine. And the beautiful goddess stood in our midst, and spoke among us, saying:

"'Rash men, who have gone down alive to the house of Hades to meet death twice, while other

ἀλλ' ἄγετ' ἐσθίετε βρώμην καὶ πίνετε οἶνον
αἰθὶ παντμάρτυρι· ἦμαρ δ' ἤδη φαινομένῳφι
πλείονος· αὐτὰρ ἐγὼ δείξω ὅσον ἤδη ἕκαστα
σημαίνω, ἵνα μή τι παπαιροφίῃ ἀλεγεινῇ
ἢ ἀλοιὴ ἢ ἔτι γῆς ἀλγεσι πήμα πεφόντες."
"Ὣς ἔφαθ', ἡμῖν δ' αὖτ' ἐπεπείθετο θυμὸς ἀγήνωρ
ἐκ τοτε μὲν πρόσω ἦμαρ ἐς ἠέλιον κατέδυντα
ἤμεθα δαινύμενοι κρέα τ' ἔμπεδα καὶ μέθυ ἡδύ·
ἦμος δ' ἠέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,
οἱ μὲν κοιμήσαντο παρὰ πρυμνήσια νηός,
ἡ δ' ἐμὲ χεῖρας ἑλοῦσα φίλον ἐπιτοσοφὶν ἑταῖρον
εἷσέ τε καὶ προσέλεκτο καὶ ἐξερέεινεν ἕκαστα·
αὐτὰρ ἐγὼ τῇ πάντα κατὰ μοῖραν κατέλεξα
καὶ τότε δὴ μ' ἐπέεσσι προσηύδα πότνια Κίρκη·
"Ἦ τοῖνυν μὲν οὕτω πάντα πεπείρανται· σὺ δ' ἄκουε
δὴ τοι ἔγωγ' ἐρέω, μνήσει δέ σε καὶ θεὸς αὐτός.
Σειρῆνας μὲν πρῶτον ἀφίξεαι, αἵ ῥα τε πάντας
ἀνθρώπους θέλγουσιν, ὅτις σφέας εἰσαφίκηται.
ὃς τις ἀϊδρείῃ πελάσῃ καὶ φθόγγον ἀκούσῃ
Σειρήνων, τῷ δ' οἵ τε γυνὴ καὶ νήπια τέκνα
οἴκαδε νοστήσαντι παρίστανται οὐδὲ γανύσσαι,
ἀλλά τε Σειρῆσι λιγυρῇ θέλγουσιν ἀοιδῇ
ἥμεναι ἐν λειμῶνι, πολὺς δ' ἀμφ' ὀστεόφιν ἐνθὶ
ἀνδρῶν πυθομένων, περὶ δὲ ῥινοὶ μινύθουσι.
ἀλλὰ παρέξελασον, ἐπὶ δ' οὖατ' ἀλοιφῇ ἑταίρων
πᾶσιν ἐνιπρήσας μελιηδέα, μή τις ἀκούσῃ
τῶν ἄλλων· ἀτὰρ αὐτὸς ἀκουέμεν αἴ κ' ἐθέλῃσθα,
ὑμεῖς δ' ἐν νηῒ θοῇ χείρας τε πόδας τε
ὀρθὸν ἐν ἱστοπέδῃ, ἵν' ἀπὸ αὐτοῦ πάσας ἀνήφθαι,

men die but once. Nay, come, eat food and drink wine here this whole day through, but at the coming of Dawn ye shall set sail, and I will point out the way and declare to you each thing, in order that ye may not suffer pain and woe through wretched ill contriving either by sea or on land.

"So she spoke, and our proud hearts consented. So then all day long till set of sun we sat feasting on abundant flesh and sweet wine. But when the sun set and darkness came on, they lay down to rest beside the stern cables of the ship, but Circe took me by the hand, and leading me apart from my dear comrades, made me to sit, and herself lay down close at hand and asked me all the tale. And I told her all in due order. Then queenly Circe spoke to me and said:

"'All these things have thus found an end, but do thou hearken as I shall tell thee, and a god shall himself bring it to thy mind. To the Sirens first shalt thou come, who bewitch all men whosoever comes to them. Whoso in ignorance draws near to them and hears the Sirens' voice, he never-more returns, that his wife and little children may stand at his side rejoicing, but the Sirens bewitch him with their clear toned song, as they sit in a meadow, and about them is a great heap of bones of mouldering men, and round the bones the skin is shriveling. But do thou row past them, and anoint the ears of thy comrades with sweet wax, which thou hast kneaded, lest any of the rest may hear. But if thou thyself hast a will to listen, let them bind thee in the swift ship hand and foot upright in the step of the mast, and let the ropes be made fast at the ends to the mast itself,

ἔφρα κε τερπόμενος δεῦ' ἀκούσῃς Σειρήνοιν.
εἰ δέ κε λίσσῃαι ἑταροὺς λύσαί τε κελεύῃς,
οἱ δέ κε σ' ἔτι πλέονεσσι τότ' ἐν δεσμοῖσι δεύσουσιν.
αὐτὰρ ἐπὴν δή τους γε παρέξ ἐλάσωσιν ἑταῖροι, 55
ἔνθα τοι οὐκέτ' ἔπειτα διηνεκέως ἀγορεύω,
ὁππότερη δή τοι οἶος ἔσεται, ἀλλὰ καὶ αὐτὸς
θυμῷ βουλεύειν· ἐρέω δέ τοι ἀμφοτέρωθεν.
ἔνθεν μὲν γὰρ πέτραι ἐπηρεφέες, προτὶ δ' αὐτὰς
κῦμα μέγα δοχθεῖ ἀνανωιδὸς Ἀμφιτρίτης· 60
Πλαγκτὰς δή τοι τὰς γε θεοὶ μάκαρες καλέουσι.
τῇ μὲν τ' οὐδὲ ποτητὰ παρέρχεται οὐδὲ πέλειαι
τρήρωνες, τάς τ' ἀμβροσίην Διὶ πατρὶ φέρουσιν,
ἀλλά τε καὶ τῶν αἰεν ἀφαιρεῖται λὶς πέτρη·
ἀλλ' ἄλλην ἐνίησι πατὴρ ἐναριθμίον αἰεί. 65
τῇ δ' οὔ πω τις νηῦς φύγεν ἀνδρῶν, ἥ τις ἵκηται
ἀλλά θ' ἅμ' εἴδεά τε νεῶν καὶ σώματα φωτῶν
κῦμαθ' ἅλος φορέουσι πυρός τ' ἀλοιφὸς θύελλαι.
οἴη δὴ εἰσιν γε παρέπλω ποντοπόρος νηῦς,
Ἀργὼ πᾶσι μέλουσα, παρ' Αἰήτεω πλέουσα. 70
καὶ νύ κε τὴν ἐνθ' ὧκα βάλον μεγάλας ποτὶ πέτρας,
ἀλλ' Ἥρη παρέπεμψεν, ἐπεὶ φίλος ἦεν Ἰήσων.

"Οἱ δὲ δύω σκόπελοι ὁ μὲν οὐρανὸν εὐρὺν ἱκάνει
ὀξείῃ κορυφῇ, νεφέλη δέ μιν ἀμφιβέβηκε
κυάνεη· τὸ μὲν οὔ ποτ' ἀρωγεῖ, οὐδὲ ποτ' αἴθρη 75
εἴκουσ' ἔχει κορυφὴν οὔτ' ἐν θέρει οὔτ' ἐν ὀπώρῃ.
οὐδέ κεν ἀμβαίη βροτὸς ἀνὴρ οὐδ' ἐπιβαίη,
οὐδ' εἰ οἱ χεῖρες τε δέκοιεν καὶ ποδὲς εἶεν·
πετρὴ γὰρ λεία ἐστί, περιξεστῇ ἐικυῖα.

that with delight thou mayest listen to the voice of the two Sirens. And if thou shalt implore and bid thy comrades to loose thee, then let them bind thee with yet more bonds. But when thy comrades shall have rowed past these, thereafter I shall not fully say on which side thy course is to lie, but do thou thyself ponder it in mind, and I will tell thee of both ways. For on the one hand are beetling crags, and against them roars the great wave of dark-eyed Amphitrite; the Planctae[1] do the blessed gods call these. Thereby not even winged things may pass, no, not the timorous doves that bear ambrosia to father Zeus, but the smooth rock ever snatches away one even of these, and the father sends in another to make up the tale. And thereby has no ship of men ever yet escaped that has come thither, but the planks of ships and bodies of men are whirled confusedly by the waves of the sea and the blasts of baneful fire. One seafaring ship alone has passed thereby, that Argo famed of all, on her voyage from Aeetes, and even her the wave would speedily have dashed there against the great crags, had not Hera sent her through, for that Jason was dear to her.

"Now on the other path are two cliffs, one of which reaches with its sharp peak to the broad heaven, and a dark cloud surrounds it. This never melts away, nor does clear sky ever surround that peak in summer or in harvest time. No mortal man could scale it or set foot upon the top, not though he had twenty hands and feet, for the rock is smooth, as if it were polished. And in

[1] i.e. "the wandering," or, perhaps, "the clashing rocks."

[illegible]

[illegible]

[illegible]

the midst of the cliff in a dim cave, turned to the West, toward Erebus, even where you shall steer your hollow ship, glorious Odysseus. Not even a man of might could shoot an arrow from the hollow ship so as to reach into that vaulted cave. There in dwelt Scylla, yelping terribly. Her voice is indeed but as the voice of a new-born whelp, but she herself is an evil monster, nor would anyone be glad at sight of her, no, not though it were a god that met her. Verily she has twelve feet, all misshapen,[1] and six necks, exceeding long, and on each one an awful head, and therein three rows of teeth, thick and close, and full of black death. Up to her middle she is hidden in the hollow cave, but she hends her head out beyond the dread chasm, and fishes there, eagerly searching around the rock for dolphins and sea dogs and whatever greater beast she may happy catch, such creatures as deep-moaning Amphitrite rears in multitudes past counting. By her no sailors yet may boast that they have fled unscathed in their ships, for with each head she carries off a man, snatching him from the dark prowed ship.

"But the other cliff, thou wilt note, Odysseus, is lower—they are close to each other, thou couldst even shoot an arrow across—and on it is a great fig tree with rich foliage, but beneath this divine Charybdis sucks down the black water. Thrice a day she belches it forth, and thrice she sucks it down terribly. Marvel thou not be there when she sucks it down, for no one could save thee from ruin, no, not the Earth-shaker. Nay, draw

[1] The word is a doubtful one. Others render, "dangling down."

[illegible]

[illegible]

[illegible]

very close to Scylla's cliff, and drive thy ship past quickly; for it is better far to mourn six comrades in thy ship than all together.

"So she spoke, but I made answer and said: 'Come, I pray thee, goddess, tell me the thing true, if in any wise I might escape from fell Charybdis, and ward off that other, when she works harm to my comrades.'

"So I spoke, and the beautiful goddess answered and said: 'Rash man, lo, now again thy heart is set on the deeds of war and on toil. Wilt thou not yield even to the immortal gods? She is not mortal, but an immortal bane, dread, and dire, and fierce, and not to be fought with; there is no defence; to flee from her is bravest. For if thou tarrest to arm thyself by the cliff, I fear lest she may again dart forth and attack thee with as many heads and seize as many men as at first. Nay, row past with all thy might, and call upon Crataeis, the mother of Scylla, who bore her for a bane to mortals; then will she keep her from darting forth again.

"'And thou wilt come to the isle Thrinacia. There is great numbers feed the kine of Helios and his goodly flocks, seven herds of kine and as many fair flocks of sheep, and fifty in each. These bear no young, nor do they ever die, and goddesses are their shepherds, fair tressed nymphs, Phaethusa and Lampetia, whom beautiful Neaera bare to Helios Hyperion. These their honoured mother, when she had borne and reared them, sent to the isle Thrinacia to dwell afar, and keep the flocks of their father and his sleek kine. If thou leavest these unharmed and heedest thy homeward way, verily ye may yet reach Ithaca, though in evil

εἰ δέ κε σίνηαι, τάτε τοι τεκμαιρομ' ὄλεθρον,
νηί τε καὶ ἑταροις· αὐτὸς δ' εἰ περ κεν ἀλύξῃς, 140
ὀψὲ κακῶς νεῖαι, ὀλέσας ἀπὸ πάντας ἑταίρους.'
"Ὣς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἦλυθεν Ἠὼς
ἡ μὲν ἔπειτ' ἀνὰ νῆσον ἀπέστιχε δῖα θεαων·
αὐτὰρ ἐγὼν ἐπὶ νῆα κιων ἔτρυνον ἑταίρους
αὐτούς τ' ἀμβαίνειν ἄνα τε πρυμνήσια λύσαι· 145
οἱ δ' αἶψ' εἰσβαίνον καὶ ἐπὶ κληῖσι καθίζον.
ἑξῆς δ' ἑζόμενοι πολιὴν ἅλα τύπτον ἐρετμοις[1]
ἡμῖν δ' αὖ κατόπισθε νεος κυανοπρώροιο
ἴκμενον οὖρον ἵει πλησιστίον, ἐσθλὸν ἑταῖρον,
Κίρκη δικλόκαμος, δεινὴ θεὸς αὐδήεσσα 150
αὐτίκα δ' ὅπλα ἕκαστα ποιησάμενοι κατὰ νῆα
ἥμεθα· τὴν δ' ἄνεμός τε κυβερνήτης τ' ἴθυνε.
"Δὴ τοτ' ἔγων ἑτάροισι μετηυδων ἀχνυμενος κῆρ·
'Ὦ φίλοι, οὐ γὰρ χρὴ ἕνα ἴδμεναι οὐδὲ δύ' οἶονς
θέσφαθ' ἃ μοι Κίρκη μυθήσατο, δῖα θεάων· 155
ἀλλ' ἐρέω μεν ἔγων, ἵνα εἰδότες ἤ κε θάνωμεν
ἤ κεν ἀλευαμενοι θανατον καὶ κῆρα φύγοιμεν.
Σειρηνων μεν πρῶτον ἀνωγει θεσπεσιαων
φθογγον ἀλευασθαι καὶ λειμῶν' ἀνθεμόεντα.
οἶον ἐμ' ἠνωγει ἔπ' ἀκουέμεν· ἀλλα με δεσμῷ 160
δησατ' ἐν ἀγχαλέῳ, ὄφρ' ἔμπεδον αὐτόθι μιμνω,
ὀρθον ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω,
εἰ δέ κε λίσσωμαι ὑμέας λῦσαί τε κελεύω,
ὑμεῖς δὲ πλέονεσσι τότ' ἐν δεσμοῖσι πιέζειν.'

[1] Line 147 is omitted in most MSS.

plight. But if thou harmest them, then I foretell ruin for thy ship and for thy comrades, and even if thou shalt thyself escape, late shalt thou come home and in evil case, after losing all thy comrades.'

"So she spoke, and presently came golden-throned Dawn. Then the beautiful goddess departed up the island, but I went to the ship and roused my comrades themselves to embark and to loose the stern cables. So they went on board straightway and sat down upon the benches, and sitting well in order smote the grey sea with their oars. And for us and in the wake of our dark-prowed ship a fair wind that filled the sail, a goodly comrade, was sent by fair-tressed Circe, dread goddess of human speech. So when we had straightway made fast all the tackling throughout the ship we sat down, but the wind and the helmsman guided the ship.

"Then verily I spoke among my comrades, grieved at heart: 'Friends, since it is not right that one or two alone should know the oracles that Circe, the beautiful goddess, told me, therefore will I tell them, in order that knowing them we may either die or, shunning death and fate, escape. First she bade us avoid the voice of the wondrous Sirens, and their flowery meadow. Me alone she bade to listen to their voice, but do ye bind me with grievous bonds, that I may abide fast where I am, upright in the step of the mast, and let the ropes be made fast at the ends to the mast itself, and if I implore and bid you to loose me, then do ye tie me fast with yet more bonds.'

"Ἦ τοι ἐγὼ τὰ ἕκαστα λέγων ἐτάροισι πέφασκον·
τόφρα δὲ καρπαλίμως ἑξίκετο νῆϊς ἐνέργης 168
νῆσον Σειρηνοῖιν· ἔπειγε γὰρ οὖρος ἀπήμων.
αὐτίκ' ἔπειτ' ἄνεμος μὲν ἐπαύσατο ἠδὲ γαλήνη
ἔπλετο νηνεμίη, κοίμησε δὲ κύματα δαίμων.
ἀνστάντες δ' ἕταροι νέας ἱστία μηρύσαντο· 170
καὶ τὰ μὲν ἐν νηῒ γλαφυρῇ θέσαν,[1] οἱ δ' ἐπ' ἐρετμὰ
ἑζόμενοι λεύκαινον ὕδωρ ξεστῆς ἐλάτῃσιν.
αὐτὰρ ἐγὼ κηροῖο μέγαν τροχὸν ὀξέϊ χαλκῷ
τυτθὰ διαμήξας χερσὶ στιβαρῇσι πίεζον·
αἶψα δ' ἰάνθη κηρός, ἐπεὶ κέλετο μεγάλη ἰή 175
Ἠελίου τ' αὐγὴ Ὑπεριονίδαο ἄνακτος·
ἑξῆς δ' ἐτάροισιν ἐπ' οἴατα πᾶσιν ἔλειψα.
οἱ δ' ἐν νηῒ μ' ἔδησαν ὁμοῦ χείρας τε πόδας τε
ὀρθὸν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνῆπτον·
αὐτοὶ δ' ἑζόμενοι πολιὴν ἅλα τύπτον ἐρετμοῖς 180
ἀλλ' ὅτε τόσσον ἀπῆμεν ὅσον τ' ἐπιβοήσαιμεν,
ῥίμφα διωκάντοιν, τὰς δ' οὐ λάθεν ὠκύαλος νῆϊς
ἐγγύθεν ὀρνυμένη, λιγυρὴν δ' ἔντυνον ἀοιδήν·
"Δεῦρ' ἄγ' ἴσον, πολύαιν' Ὀδυσεῦ, μέγα κῦδος Ἀχαιῶν,
νῆα κατάστησον, ἵνα νωϊτέρην ὄπ' ἀκούσῃς. 185
οὐ γάρ πω τις τῇδε παρήλασε νηὶ μελαίνῃ,
πρίν γ' ἡμέων μελίγηρυν ἀπὸ στομάτων ὄπ' ἀκοῦσαι,
ἀλλ' ὅ γε τερψάμενος νεῖται καὶ πλείονα εἰδώς.
ἴδμεν γὰρ τοι πάντ' ὅσ' ἐνὶ Τροίῃ εὐρείῃ

[1] Νέας: βίλας.
[2] ἀντίον ἴσον: ἀνὴρ ἴσον.

"Thus I rehearsed all these things and told them to my comrades. Meanwhile the well built ship speedily came to the isle of the two Sirens, for a fair and gentle wind bore her on. Then presently the wind ceased and there was a windless calm, and a god lulled the waves to sleep. But my comrades rose up and furled the sail and stowed it in the hollow ship, and thereafter sat at the oars and made the water white with their polished oars of fir. But I with my sharp sword cut into small bits a great round cake of wax, and kneaded it with my strong hands, and soon the wax grew warm, forced by the strong pressure and the rays of the lord Helios Hyperion.[1] Then I anointed with it the ears of all my comrades in turn, and they bound me in the ship hand and foot, upright in the step of the mast, and made the ropes fast at the ends to the mast itself, and themselves sitting down smote the grey sea with their oars. But when we were as far distant as a man can make himself heard when he shouts, driving swiftly on our way, the Sirens failed not to note the swift ship as it drew near, and they raised their clear-toned song

"'Come hither, as thou farest, renowned Odysseus, great glory of the Achaeans, stay thy ship that thou mayest listen to the voice of us two. For never yet has any man rowed past this isle in his black ship until he has heard the sweet voice from our lips. Nay, he has joy of it, and goes his way a wiser man. For we know all the toils that in wide Troy the

[1] This rendering takes Τρωσσιβοῶ to be an equivalent of Τρωσιν. If it be regarded as a patronymic, this passage is out of harmony with others.

Ἀρηΐφιλ' Τυδεΐδη, τί τε θυμὸς ἐπέπτατο σῷ στήθεσσιν, 190
ἵππους δ', ὅσσον γεγάασι θεῶν ἐκ χθονὸς πολυδοτείρης·
"Ὀρφνῃ φωνήσας ἐπεσσι δόρυ κελάδοντα κατ' ἄρα
δῆλ' ἀπεκίνησεν, λύσεν τ' ἀπὸ λαμπόν ἑταίροις
ἁρμονίας ὑποτιτθίδιον· αὐτὰρ ἔπειτα ἵππους
αὐτίκα δ' ἀστάντας Ὑπερήνορε τε Κυκλάονά τε 195
πλείστοι μ' ἐν θεσπεσίοις ἔθεσι μάλλον τε τιθεῖσι.
αὐτὰρ ἐπεὶ ἑῷ τοὶ γε παρηλάσαν, οὐδ' ἐν ἔπειτα
φθόγγῳ Σειρήνων ἠνείσαμεν οὐδέ τ' ἀοιδῆς,
αἰψ' ἀπὸ κρόταφον ἔλοντο ἐμοὶ ἑταῖροι ἐταίρου,
ὃν ἀφίεν ἀνὰ δ' ἔλαιψ' ἁμὰ τ' ἐν θεσπεσίῳ ἀνέκειτο. 200
"Αὐτὰρ ὅτε δὴ τὴν νῆσον ἐλεύσομεν, αὐτίκ' ἔπειτα
αὐτοῦ καὶ μέγα κῦμα ἴδον καὶ δοῦπον ἀκούσα.
τῶν δ' ἄμφ' ἐν θαύμασιν ἐν χείρεσσιν ἔπεσον ἑταῖροι,
βῶμβησαν δ' ἄρα πάντα κατὰ ῥοῦν· ἔκχυτο δ' αὐτοῦ
πάντα, ἐπεὶ σίνατ' ἔρετμα νηρηΐδα χεῖρ' ἐν ἑκάστου. 205
αὐτὰρ ἐγὼ διὰ νῆα κιὼν ἀνὰ ὄρνυον ἑταίρους
μειλιχίοις ἐπέεσσι παραστάδον ἄνδρα ἕκαστον
"Ὦ φίλοι, οὐ γὰρ πω τι κακῶν ἀδαήμονες εἰμὲν
οὐ μὲν δὴ τόδε μεῖζον ἐπεὶ κακὸν, ἢ ὅτε Κύκλωψ
εἶλε σὺν ἐν γλαφυρῷ κρατερὸς φ Πολύφημος 210
ἀλλὰ καὶ ἔνθεν ἐμῇ ἀρετῇ βουλῇ τε νόῳ τε,
ἐκφύγομεν, καὶ τοῦν τάδε μνήσεσθαι ὀΐω.
νῦν δ' ἄγε δὴ, ὡς κ' ἐγὼ εἴπω, πειθώμεθα πάντες.
ὑμεῖς μὲν σύνταξιν ἀλοῦς ἐνιμένετε θοῶν
τοῖσιν ἀλιβήρεσσιν ἐρήμενοι, αἰ κέ ποθι Ζεὺς 215
δοῖ τοῦδε γ' ἀλέθρου ὑπεκφυγέειν καὶ ἀλύξαι
σοὶ δὲ, κυβερνήτ', ἐὸν ἐπιτελλόμενος ἀλλ' ἐν θυμῷ

[1] ἔθεσι θεσι: ἔχει Ζηνόδοτος.

Argives and Troians endured through the will of the gods and we know all things that come to pass upon the fruitful earth.'

So they spake, sending forth their beautiful voice, and my heart was fain to listen, and I bade my comrades loose me, nodding to them with my brows; but they fell to their oars and rowed on. And presently Perimedes and Eurylochus arose and bound me with yet more bonds and drew them tighter. But when they had rowed past the Sirens, and we could no more hear their voice or the song, then straightway my trusty comrades took away the wax with which I had anointed their ears and loosed me from my bonds.

"But when we had left the island, I presently saw smoke and a great billow, and heard a booming. Then from the hands of my men in their terror the oars flew, and splashed one and all in the swirl, and the ship stood still where it was when they no longer plied with their hands the tapering oars. But I went through the ship and cheered my men with gentle words, coming up to each man in turn.

"'Friends, hitherto we have been in no wise ignorant of sorrow; surely this evil that beets us now is no greater than when the Cyclops penned us in his hollow cave by brutal strength; yet even thence we made our escape through my valour and counsel and wit; these dangers, too, methinks we shall some day remember. But now come, as I bid, let us all obey. Do you keep your seats on the benches and smite with your oars the deep surf of the sea, in the hope that Zeus may grant us to escape and avoid this death. And to thee, steersman, I give this command, and do thou lay it to

βάλλε· ἀνὴρ γὰρ γλαφυρὸν ἐπὶ νῆα σόον ἀμφὶς
τοῦτον μὲν κατέπεφνε καὶ ἐκπάγλοις ἔντεσι δῆσε
νῆα, σὺ δὲ ἀστράπτων ἐπιμάσσω, μή σε λάθοιμι
αὖτις ἐξαμείψασα καὶ ἐν πόνον ἄμμι βάλοιμι.
"Ὣς ἔφαν· ἡ δ' ἄρα τοῖσι θεὰ ἐρόδοιμι πόδεσσι.
Σύλλαβε δ' ἀστὴρ ἀμφίδρομος ἀκρήεντος αἴης,
μὴ πάις μὴ δὲ γυνὴ ἀπολείβοιτο ἑταίρου
ἀμφὶς· αὐτὰρ δὲ πυκάζοιμι κάρη αὐτοῦ
καὶ τοῦ δὲ Κίρκης μὲν ἐφράζοιμι ἀλεγεινὰ
λαθέσθαι, ἐπεὶ οὔ τι μ' ἀνώγει θαρσεῖν ἐνθάδε
αὖτις ἐπὶ δεύτερον αὐτὴ τε καὶ ἐν δόμῳ ἔμμεν
μοῦνος· δὲ γόνεσσι δόμοι ἐν ἱερῷ ἔμμεν ἔδωμεν
πρώτῳ· ἐνθάδε γὰρ μὲν ἔτι ζωοὶ τε φαείνοιμεν
Σύλλαβε τοῦτο μόνον, ἢ μοι φίλε τῷ ἐνὶ θυμῷ
εἰπὲ τῷ δ' ἄρα δὲ ἔμμεν, ἐπεὶ μὲν δὲ μοῦνος
ἔστω τῷ δ' ἄρα δὲ ἔμμεν τῷ ἐν δόμῳ ἔμμεν ἔδωμεν
"Ἠμὲν μὲν ἔτι ἔμμεν ἀνέστεμεν γόνεσσιν
ἔδωμεν μὲν Σύλλαβε· ἐπεὶ δὲ ἐν Κίρκῃ
δόμοις ἀνέστεμεν· τοῦ δὲ ἐκάστου ἔλθοιμεν
ἢ τοῦ δὲ ἐξαμείψω, λέξω δὲ σε πάντα τοῦτο
τῷ ἀνέμῳ τοῦ ἐνὶ θυμῷ· τῷ ἐνὶ δ' ἄρα
ἔμμεν· ἐπεὶ δὲ ἐν ἀμφίδρομος ἐνὶ θυμῷ
ἀλλ' ἐν ἀκρήεντα θαλάσσης ἐνὶ θυμῷ ἔλθοιμεν
τοῦ δὲ ἐκάστου ἢ ἐνὶ θυμῷ· ἀμφὶς δὲ τοῦ μὲν
δόμοις ἐνὶ θυμῷ, ἐπεὶ δὲ τοῦ μὲν φαείνοιμεν
ἢ ἐνὶ θυμῷ· τοῦ δὲ χθόνιοι δόμοι ἔμμεν
ἔμμεν μὲν τοῦ τοῦ ἐνὶ θυμῷ δόμοις ἔμμεν
τοῦ δὲ μὲν Σύλλαβε γλαφυρὸν δὲ τοῦ ἐνὶ θυμῷ
ἢ ἔμμεν, αἰ χρεὼ τε βίης τε φαείνοιμεν ἔμμεν.

heart, since thou wieldest the steering oar of the hollow ship. From this smoke and surf keep the ship well away and hug the cliff, lest, ere thou know it, the ship swerve off to the other side and thou cast us into destruction.

"So I spoke, and they quickly hearkened to my words. But of Scylla I went not on to speak a careless bane, lest happy my comrades, seized with fear, should cease from rowing and huddle together in the hold. Then verily I forgot the hard command of Circe, whereas she bade me in no wise to arm myself, but when I had put on my glorious armour and grasped in my hand two long spears, I went to the fore deck of the ship, whence I deemed that Scylla of the rock would first be seen, who was to bring ruin upon my comrades. But nowhere could I descry her, and my eyes grew weary as I gazed everywhere toward the misty rock.

"We then sailed on up the narrow strait with wailing. For on one side lay Scylla and on the other divine Charybdis terribly sucked down the salt water of the sea. Verily whenever she belched it forth, like a cauldron on a great fire she would seethe and bubble in utter turmoil, and high over head the spray would fall on the tops of both the cliffs. But as often as she sucked down the salt water of the sea, within she could all be seen in utter turmoil and round about the rock roared terribly, while beneath the earth appeared black with sand, and pale fear seized my men. So we looked toward her and feared destruction, but meanwhile Scylla seized from out the hollow ship six of my comrades who were the best in strength and in might. Turning my eyes to

[illegible]

[illegible]

the sea Ocean and to the company of my men. Even then I noticed where we their feet and hands as they were raised aloft. To me they cried aloud calling upon me by name, for that last time in a gush of heart. And as a fisher on a jutting rock, when he casts in his baits as a snare to the lesser fishes, with his long poles, sets down into the sea the horn of an ox of the steading, and then as he catches a fish flings it writhing ashore, even as were they drawn writhing up towards the cliffs. Then at her doors she devoured them shrieking and stretching out their hands toward me in the last death struggle. Most piteous did I see these even beyond that tang of all that I have suffered in the paths of the sea.

Now when we had escaped the rocks, and dread Charybdis and Scylla, presently then we came to the goodly isle of the god, where were the fair kine, broad of brow and the many goodly flocks of Helios Hyperion. Then while I was still out at sea in my black ship, I heard the lowing of the cattle that were being stalled and the bleating of the sheep, and straightway my mind fell upon the words of the blind seer, Tiresias, and of Aeaean Circe, who very strictly charged me to shun the island of Helios, who gives joy to mortals. Then verily I spoke among my comrades, grieved at heart:

"Hear my words, comrades, for all your evil plight, that I may tell you the oracles of Tiresias and of Aeaean Circe, who very strictly charged me to shun the island of Helios, who gives joy to

[illegible] "he noticed that there is no mention of a [illegible] that a bit of [illegible] was a [illegible] over the [illegible] above the hatch to prevent its being [illegible] through, and [illegible] that the hole was really an orifice [illegible] Hesiod, *Fragment* [illegible]

ἐνθα γὰρ αἰνοτατον κακον ἔμμορε δμῳαι δμῳαις ἐφανεν. 275
ἀλλὰ παρὲξ τὴν νῆσον ἐλαυνετε νῆα μελαιναν.'
"Ὡς ἐφαμην, τοῖσιν δὲ κατεκλυσθη φιλον ἦτορ,
αὐτίκα δ' Εὐρυλοχος στυγερῷ μ' ἠμειβετο μυθῳ·
"Σχέτλιος εἰς, Ὀδυσευ· περί τοι μενος, οὐδέ τι γυῖα
καμνει· ἦ ῥα νυ σοι γε σιδήρεα παντα τετυκται, 280
ὃς β' ἑταρους καματῳ ἀδηκοτας ἠδὲ καὶ ὕπνῳ
αὖθι δυω γαιης ἐπιβήμεναι, ἔνθα κεν αὖτε
νυκτ' ἐν αμφιδόνῃ λαρὸν τετυκοιμεθα δορπον,
ἀλλ' αὖτως διὰ νυκτα θοὴν ἐλαλημεθα δινηεν
νησου ἀποπλαγχθεντες ἐν ἠεροειδεϊ ποντῳ. 285
ἐν νυκτῶν δ' ἀνεμοι χαλεποί, ὀλεθρια νηῶν,
γιγνονται· τῇ κέν τις ἐπεκφυγοι αἰνον ὀλεθρον,
ἢν ποτε ἐξαπινης ὀλβῳ ἀνεμοιο θυελλα,
ἢ Νοτου ἢ Ζεφυροιο δυσαητος, οἵ τε μάλιστα
νῆα διαρραίουσι θεῶν ἀεκητι ἀνάκτων. 290
ἀλλ' ἤ τοι νῦν μὲν πειθωμεθα νυκτὶ μελαίνῃ
δορπου θ' ἑπλεσομεσθα θοῇ παρὰ νηι μένοντες,
ἠωθεν δ' ἀναβαντες ἐνησομεν εἰρέι ποντῳ.'
"Ὡς ἔφατ' Εὐρυλοχος, ἐπι δ' ἤνεον ἄλλοι ἑταῖροι.
καὶ τοτε δὴ γνωσεσθαι ὁ ἔη κακα μηδεα δαιμων, 295
καὶ μιν φωνησας ἔπεα πτερόεντα προσηυδων
"Εὐρυλοχ' ἦ μάλα δὴ με βιαζετε μοῦνον ἐόντα.
ἀλλ' ἄγε νῦν μοι παντες ὀμόσσατε καρτερον ὅρκον
αἴ κέ τιν' ἠὲ βοῶν ἀγέλην ἢ πῶυ μέγ' οἰον
εὕρωμεν, μή τον τις ἀτασθαλιῃσι κακῆσιν 300
ἢ βουν ἠὲ τι μῆλον ἀποστυγῃ· ἀλλα ἕκηλοι
δόθετε βρωμην, τὴν ἀθανάτη πόρε Κιρκη.'

mortals, for there, she said, was our most terrible bane. Nay, row the black ship out past the island.

"So I spoke, but their spirit was broken within them, and straightway Eurylochus answered me with hateful words:

"'Hardy art thou, Odysseus, thou hast strength beyond that of other men, and thy limbs never grow weary. Verily thou art whose wrought of iron, seeing that thou sufferest not thy comrades, worn out with toil and drowsiness, to set foot on shore, where on this sea girt isle we might once more make ready a savoury supper. But thou dostest us even as we are to wander on through the swirling night, driven away from the island over the misty deep. It is from the night that fierce winds are born, wreckers of ships. How could one escape utter destruction, if happily there should suddenly come a blast of the South Wind or the blustering West Wind, which oftenest wrecks ships in despite of the sovereign gods? Nay, verily for this time let us yield to black night and make ready our supper, remaining by the swift ship, and in the morning we will go aboard, and put out into the broad sea.

"So spoke Eurylochus, and the rest of my comrades gave assent. Then verily I knew that some god was assuredly devising ill, and I spoke and addressed him with winged words:

"'Eurylochus, verily ye constrain me, who stand alone. But come now, do ye all swear to me a mighty oath, to the end that if we happily find a herd of kine or a great flock of sheep, no man may out of wrath slay ye sheep in the blind folly of his mind, but be content to eat the food which immortal Circe gave.'

"Ὣς ἔφαμεν, οἱ δ' αὖτις' ἀκωμηνοι, ἐν δαΐδεσσιν,
αὐτὰρ ἐπεὶ ῥ' ὁμοσάν τε τελεύτησάν τε τὸν ὅρκον,
στῆσαμεν ἐν λιμένι γλαφυρῷ ἐνεργέα νῆα
ἀνὰ ἴδατος γλυκεροῖο, καὶ ἐξαπέβησαν ἑταῖροι
νηὸς, ἔπειτα δὲ δόρπον ἐπειταμένοις τετύκοντο.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
μνησάμενοι δ' ἔπειτα φίλους ἑλέσθαι ἑταίρους,
οἳ ἔφαν Σκύλλη γλαφυρῇ ἐν νηῒ ἐλεύσαι
ἑλειουτέοισι δὲ τοῖσιν ἐπηλύθε νηΐδι μῶνος ὕπνος.
ἦμος δὲ τρίχα νυκτὸς ἔην, μετὰ δ' ἄστρα βεβήκει,
ὄρσεν ἔπι ζαὴν ἄνεμον νεφεληγερέτα Ζεὺς
λαίλαπι θουπείῃ, σὺν δὲ νεφέεσσι κάλυψε
γαῖαν ὁμοῦ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νὺξ
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
νῆα μὲν ὁρμήσαμεν κοῖλον σπέος ἐσκορόσαντες,
ἔνθα δ' ἔπειτ' ἐνυφάων καλαὶ χοροὶ ἠδὲ θόωσις·
καὶ τότ' ἔγων ἀγορὴν θέμενος μετὰ μῦθον ἔειπον

"Ὦ φίλοι, ἐν γὰρ νῆι θοῇ βρώσις τε πόσις τε
ἔστιν, τῶν δὲ βοῶν ἀπεχώμεθα, μή τι παθόμεν·
δεινοῦ γὰρ θεοῦ αἶδε βόες καὶ ἴφια μῆλα,
Ἠελίου, ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει.'

"Ὣς ἔφαμεν, τοῖσιν δ' ἐπεπείθετο θυμὸς ἀγήνωρ.
μῆνα δὲ πάντ' ἔλληστον ἐν Νότῳ, οὐδέ τι ἄλλο
γίγνετ' ἔπειτ' ἀνέμων εἰ μὴ Εὖρός τε Νότος τε.

"Οἱ δ' ἔος μὲν σῖτον ἔχον καὶ οἶνον ἐρυθρόν,
τόφρα βοῶν ἀπέχοντο, λιλαιόμενοι βιότοιο.
ἀλλ' ὅτε δὴ νῆος ἐξεφθίτο ἔμπα πάντα,

[1] μῦθον : νόον

"So I spake, and they straightway swore that they would not, even as I bade them. But when they had sworn and made an end of the oath, we moored our well-built ship in the hollow harbour near a spring of sweet water, and my comrades went forth from the ship and straightway made ready their supper. But when they had put from them the desire of food and drink, then they fell to weeping, as they remembered their dear comrades whom Scylla had snatched from out the hollow ship and devoured, and sweet sleep came upon them as they wept. But when it was the third watch of the night, and the stars had turned from course, Zeus, the cloud-gatherer, roused against us a fierce wind with a wondrous tempest, and hid with clouds the land and sea alike, and night rushed down from heaven. And as soon as early Dawn appeared, the rosy-fingered, we dragged our ship and made her fast in a hollow cave, where were the fair dancing floors and seats of the nymphs. Then I called my men together and spake among them:

"'Friends, in our swift ship is meat and drink, let us therefore keep our hands from these kine lest we come to harm, for these are the cows and goodly sheep of a dread god, even of Helios, who overseeth all things and overheareth all things.

"So I spake, and their proud hearts consented. Then for a full month the South Wind blew unceasing, nor did any other wind arise except the East and the South.

"Now so long as my men had grain and red wine they kept their hands from the kine, for they were eager to save their lives.[1] But when all the stores

[1] Some prefer to render "through going for breakfast"; but the meaning seems hard by [illegible]

καὶ δὴ ἄνερε ἐφώνεεν ἀλιτεύοντε ἑκάστῳ,
ἰχθύε δριθάς τε, φίλας ἑ τε χείρας ἵκοντο,
γραμπτοῖς ἀγκιστρῃσιν, ἐπεὶ πρὸ γαστέρα λιμὸς
ἐλθὼν τοῦ· ἔγων ἀνὰ νίφαν ἀστιστιχόν, ὄφρα θεοῖσιν
εἰ ξαίμην, εἴ τίς μοι ἐσσόν φήσειε νοεῖσθαι.
ἀλλ' ἔτε δὴ διὰ νήσου ἰὼν ἥλιξα ἑταίρους,
χείρας νιψάμενος, ὄφ' τοῖ σκέπας ἦν ἀνέμοιο,
ἤρομην πάντεσσι θεοῖς οἱ Ὄλυμπον ἔχουσιν·
οἱ δ' ἄρα μοι γλυκὺν ὕπνον ἐπὶ βλεφάροισιν ἔχεαν.
Εὐρύλοχος δ' ἑτάροισι κακὴν ἐξ ἔρχετο βουλήν·
"Κέκλυτε μευ μύθων κακά περ πάσχοντες ἑταῖροι
πάντες μὲν στυγεροὶ θάνατοι δειλοῖσι βροτοῖσι,
λιμῷ δ' αἰνότατον θανέειν καὶ πότμον ἐπισσεῖν.
ἀλλ' ἄγετ', Ἠελίοιο βοῶν ἐλάσαντες ἄριστα
μέζομεν ἀθανάτοισι, τοὶ οὐράνιον εὐρὺν ἔχουσιν.
εἰ δέ κεν εἰς Ἰθάκην ἀφικοίμεθα, πατρίδα γαῖαν
αἶψά κεν Ἠελίῳ Ὑπερίονι τίσαιμι νηὸν
πυκνόν, ἐν δὲ κε θείμεν ἀγάλματα πολλὰ καὶ ἐσθλά.
εἰ δὲ χολωσάμενός τι βοῶν ἀρβαιταιρόωνος
νῆ' ἐθέλῃ ὀλέσαι, ἐπὶ δ' ἕσπωνται θεοὶ ἄλλοι,
βούλομ' ἔπειτ' ἀπαξ πρὸς οἶνα χανὸν ἐπὶ θυμὸν ὀλέσσαι,
ἢ ὄφθα στρωγεσθαι ἐν ἐν νήσῳ ἐρήμῳ."
"Ὣς ἔφατ' Εὐρύλοχος, ἐπὶ δ' ἕπον ἄλλοι ἑταῖροι.
αὐτίκα δ' Ἠελίοιο βοῶν ἐλάσαντες ἄριστα
ἐγγύθεν, οἱ γὰρ τῆλε νέες εὐεσσέρωνοι
βοσκέσκοντ' ἐλίκες καλαὶ βόες εὐρυμέτωποι,
τὰς δὲ περιστήσαν τε[1] καὶ εὐχετόωντο θεοῖσιν,
φύλλα δρεψάμενοι τέρενα δρυὸς ὑψικόμοιο·

[1] περιστῆσαν τε Bekker περιστήσαντο MSS.

had been consumed from out the ship, and now they must needs roam about in search of game, fishes, and fowl, and whatever might come to their hands—fishing with bent hooks, for hunger pinched them below. Then I went apart up the island that I might pray to the gods in the hope that one of them might show me a way to go. And when as I went through the island I had got away from my comrades, I washed my hands in a place where there was shelter from the wind and prayed to all the gods that hold Olympus. But they shed sweet sleep upon my eyelids. And meanwhile Eurylochus began to give evil counsel to my comrades.

"'Hear my words, comrades, for all your evil plight. All forms of death are hateful to wretched mortals, but to die of hunger, and so meet one's doom, is the most pitiful. Nay, come, let us drive off the best of the kine of Helios and offer sacrifice to the immortals who hold broad heaven. And if we ever reach Ithaca, our native land, we will straightway build a rich temple to Helios Hyperion and put therein many goodly offerings. And if haply he be wroth at us because of his straight horned kine, and be minded to destroy our ship, and the other gods consent, rather would I lose my life once for all with a gulp at the wave, than pine slowly away in a desert isle.'

"So spoke Eurylochus, and the rest of my comrades gave assent. Straightway they drove off the best of the kine of Helios from near at hand, for not far from the dark prowed ship were grazing the fair, sleek kine, broad of brow. Around these then, they stood and made prayer to the gods, plucking the tender leaves from off a high-crested oak,[1] for

[1] The green leaves were to serve as a substitute for the barley grains ordinarily used in sacrifice.

οὐ γὰρ ἔχω κλυτὰ δῶρα δυσείλμενον ἐνὶ νηῒ
αὐτὰρ ἐπεὶ δ' ἐίζαντο καὶ ἐσφάξαν καὶ ἔδαρον,
μηροὺς τ' ἐξέταμον κατά τε κνίσῃ ἐκάλυψαν 300
δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ἐμοθέτησαν.
οὐδ' εἶχε μάλ' λείψαι ἐπ' ἀθρόμενοι ἱερήϊα,
ἀλλ' ὅγε σπείσ' ἐόντες ἐνώπιον ἔγκατα πάντα.
αὐτὰρ ἐπεὶ κατὰ μῆρ' ἔκαον καὶ σπλάγχνα πάσαντο,
μασταλόων δ' ἄρα τἄλλα καὶ ἀμφ' ὀβελοῖσιν ἐπείραν 305
καὶ τότε μοι βλεφάρων ἐξέφυσε νηδύμος ὕπνος,
βῆν δ' ἴμεν ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.
ἀλλ' ὅτε δὴ σχεδόν ἦα ἴσαν νέον ἀμφιελίσσης,
καὶ τότε με κνίσης ἀμφελίθεν ἠΐε αὐτμή.
ὤμωξα δὲ θεοῖσι μάλ' ἀθανάτοισι γεγωνὼς 310
"Ζεῦ πάτερ ἠδ' ἄλλοι μακάρες θεοὶ αἰὲν ἐόντες,
ἦ μάλ' μοι ἄκρον ἐπιμήνατε νηλὲς ὄνειρον
οἱ δ' ἄνεμοι μετὰ ἔργον ἀμηχανίωντο μένοντες.'
"Πλεῖν δ' Ἥλιος Ὑπερίων ἔγκελον ἦλθε
Λαμπετίη τανυπέπλῳ, ἐπὶ δ' ἔμεν ἔνθεν ἀμείνω 315
αὐτὰρ ἐπεὶ δ' ἀθανάτοισι μετηΐδα χειρὸς ἄνοιγε
"Ζεῦ πάτερ ἠδ' ἄλλοι μακάρες θεοὶ αἰὲν ἐόντες,
τίπτε δὲ μ' ἐν νήσῳ Λαερτιάδαο Ὀδυσῆος,
οἴ μεν δῶκ' ἐπέεσσι ὑπόβδιον, ἤδιν ἔπ' γε
χρ ρέκτον μεν ἐν ἐν τις ἐν ἔπεσιν ἀστερόεντα, 320
ἠδ' ἔπεσ' ἤψ ἐπὶ γαῖαν ἀν' ἠιόνεσιν κροκοραπείμνν
αὐ δὲ μοι οὐ τιμῶσι βοῶν ἐπιειλ' ἀμφιδῆν,
ἐπόμαι εἰς Ἀΐδαο καὶ ἐν νεκύεσσι φάεινω'
"Τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
"Ἠέλι', ἦ τοι μὲν σὺ μετ' ἀθανάτοισι φάεινω 325

[1] μάλ' Bekker: μαν' MSS.

they had no white barley on board the well-benched ship. Now when they had prayed and had cut the throats of the kine and flayed them, they cut out the thigh pieces and covered them with a double layer of fat and laid raw flesh upon them. They had no wine to pour over the blazing sacrifice, but they made libations with water, and roasted all the entrails over the fire. Now when the thighs were wholly burned and they had tasted the inner parts, they cut up the rest and spitted it. Then it was that sweet sleep fled from my eyelids, and I went my way to the swift ship and the shore of the sea. But when, as I went, I drew near to the curved ship, then verily the hot savour of the fat was wafted about me, and I groaned and cried aloud to the immortal gods:

"'Father Zeus and ye other blessed gods that are for ever, verily it was for my ruin that ye lured me in painless sleep, while my comrades remaining behind have contrived a monstrous deed.'

"Swiftly then to Helios Hyperion came Lampetie of the long robes, bearing tidings that we had slain his kine, and straightway he spoke among the immortals, wroth at heart:

"'Father Zeus and ye other blessed gods that are for ever, take vengeance now on the comrades of Odysseus, son of Laertes, who have insolently slain my kine, in which I ever took delight, when I went toward the starry heaven and when I turned back again to earth from heaven. If they do not pay me fit atonement for the kine I will go down to Hades and shine among the dead.'

"Then Zeus, the cloud gatherer, answered him and said: 'Helios, do thou verily shine on among the

καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζείδωρον ἄρουραν·
τῶν δέ κ' ἐγὼ τάχα νῆα θοὴν ἀργῆτι κεραυνῷ
τυτθὰ βαλὼν κεάσαιμι μέσῳ ἐνὶ οἴνοπι πόντῳ.
“Ταῦτα δ' ἐγὼν ἤκουσα Καλυψοῦς ἠυκόμοιο·
ἣ δ' ἔφη Ἑρμείαο διακτόρου αὐτὴ ἀκοῦσαι.[1]
“Αὐτὰρ ἐπεί ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,
νείκεον ἄλλοθεν ἄλλον ἐπισταδόν, οὐδέ τι μῆχος
εὑρέμεναι δυνάμεσθα, βόες δ' ἀποτέθνασαν ἤδη.
τοῖσιν δ' αὐτίκ' ἔπειτα θεοὶ τέραα προύφαινον·
εἷρπον μὲν ῥινοί, κρέα δ' ἀμφ' ὀβελοῖσι μεμύκει,
ὀπταλέα τε καὶ ὠμά, βοῶν δ' ὣς γίγνετο φωνή.
“Ἓξ ἦμαρ μὲν ἔπειτα ἐμοὶ ἐρίηρες ἑταῖροι
δαίνυντ' Ἠελίοιο βοῶν ἐλάσαντες ἀρίστας·
ἀλλ' ὅτε δὴ ἕβδομον ἦμαρ ἐπὶ Ζεὺς θῆκε Κρονίων,
καὶ τότ' ἔπειτ' ἄνεμος μὲν ἐπαύσατο λαίλαπι θύων,
ἡμεῖς δ' αἶψ' ἀναβάντες ἐνήκαμεν εὐρέϊ πόντῳ,
ἱστὸν στησάμενοι ἀνά θ' ἱστία λευκ' ἐρύσαντες.
“Ἀλλ' ὅτε δὴ τὴν νῆσον ἐλείπομεν, οὐδέ τις ἄλλη
φαίνετο γαιάων, ἀλλ' οὐρανὸς ἠδὲ θάλασσα,
δὴ τότε κυανέην νεφέλην ἔστησε Κρονίων
νηὸς ὕπερ γλαφυρῆς, ἤχλυσε δὲ πόντος ὑπ' αὐτῆς.
ἡ δ' ἔθει οὐ μάλα πολλὸν ἐπὶ χρόνον· αἶψα γὰρ ἦλθε
κεκληγὼς Ζέφυρος μεγάλῃ σὺν λαίλαπι θύων,
ἱστοῦ δὲ προτόνους ἔρρηξ' ἀνέμοιο θύελλα
ἀμφοτέρους· ἱστὸς δ' ὀπίσω πέσεν, ὅπλα τε πάντα
εἰς ἄντλον κατεχύνθ'. ὁ δ' ἄρα πρυμνῇ ἐνὶ νηὶ
πλῆξε κυβερνήτεω κεφαλήν, σὺν δ' ὀστέ' ἄραξε
πάντ' ἄμυδις κεφαλῆς· ὁ δ' ἄρ' ἀρνευτῆρι ἐοικὼς

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[1] Lines 374–90 were rejected by Aristarchus.

immortals and among mortal men upon the earth, the giver of grain. As for these men I will soon smite their swift ship with my bright thunder bolt, and shatter it to pieces in the midst of the wine-dark sea.'

"This I heard from fair-haired Calypso, and she said that she herself had heard it from the messenger Hermes.

"But when I had come down to the ship and to the sea I upbraided my men, coming up to each in turn, but we could find no remedy—the kine were already dead. For my men, then, the gods straightway shewed forth portents. The hides crawled, the flesh, both roast and raw, bellowed upon the spits, and there was a lowing as of kine.

"For six days, then, my trusty comrades feasted on the best of the kine of Helios which they had driven off. But when Zeus, the son of Cronos, brought upon us the seventh day, then the wind ceased to blow tempestuously, and we straightway went on board, and put out into the broad sea when we had set up the mast and hoisted the white sail.

"But when we had left that island and no other land appeared, but only sky and sea, then verily the son of Cronos set a black cloud above the hollow ship, and the sea grew dark beneath it. She ran on for no long time, for straightway came the shrieking West Wind, blowing with a furious tempest, and the blast of the wind snapped both the fore-stays of the mast, so that the mast fell backward and all its tackling was strewn in the bilge. On the stern of the ship the mast struck the head of the pilot and crushed all the bones of his skull together, and like

κάππεσ' ἀπ' ἰκριόφιν, λίπε δ' ὀστέα θυμὸς ἀγήνωρ.
Ζεὺς δ' ἄμυδις βρόντησε καὶ ἔμβαλε νηὶ κεραυνόν· 415
ἡ δ' ἐλελίχθη πᾶσα Διὸς πληγεῖσα κεραυνῷ,
ἐν δὲ θεείου πλῆτο, πέσον δ' ἐκ νηὸς ἑταῖροι.
οἱ δὲ κορώνῃσιν ἴκελοι περὶ νῆα μέλαιναν
κύμασιν ἐμφορέοντο, θεὸς δ' ἀποαίνυτο νόστον.
αὐτὰρ ἐγὼ διὰ νηὸς ἐφοίτων, ὄφρ' ἀπὸ τοίχους 420
λῦσε κλύδων τρόπιος· τὴν δὲ ψιλὴν φέρε κῦμα,
ἐκ δέ οἱ ἱστὸν ἄραξε ποτὶ τρόπιν· αὐτὰρ ἐπ' αὐτῷ
ἐπίτονος βέβλητο βοὸς ῥινοῖο τετευχώς·
τῷ ῥ' ἄμφω συνέεργον, ὁμοῦ τρόπιν ἠδὲ καὶ ἱστόν,
ἑζόμενος δ' ἐπὶ τοῖς φερόμην ὀλοοῖς ἀνέμοισιν. 425
  Ἔνθ' ἦ τοι Ζέφυρος μὲν ἐπαύσατο λαίλαπι θύων,
ἦλθε δ' ἐπὶ Νότος ὦκα, φέρων ἐμῷ ἄλγεα θυμῷ,
ὄφρ' ἔτι τὴν ὀλοὴν ἀναμετρήσαιμι Χάρυβδιν.
παννύχιος φερόμην, ἅμα δ' ἠελίῳ ἀνιόντι
ἦλθον ἐπὶ Σκύλλης σκόπελον δεινήν τε Χάρυβδιν. 430
ἡ μὲν ἀνερροίβδησε θαλάσσης ἁλμυρὸν ὕδωρ·
αὐτὰρ ἐγὼ ποτὶ μακρὸν ἐρινεὸν ὑψόσ' ἀερθείς,
τῷ προσφὺς ἐχόμην ὡς νυκτερίς· οὐδέ πῃ εἶχον
οὔτε στηρίξαι ποσὶν ἔμπεδον οὔτ' ἐπιβῆναι·
ῥίζαι γὰρ ἑκὰς εἶχον,[1] ἀπήωροι δ' ἔσαν ὄζοι, 435
μακροί τε μεγάλοι τε, κατεσκίαον δὲ Χάρυβδιν.
νωλεμέως δ' ἐχόμην, ὄφρ' ἐξεμέσειεν ὀπίσσω
ἱστὸν καὶ τρόπιν αὖτις· ἐελδομένῳ δέ μοι ἦλθον
ὄψ'· ἦμος δ' ἐπὶ δόρπον ἀνὴρ ἀγορῆθεν ἀνέστη
κρίνων νείκεα πολλὰ δικαζομένων αἰζηῶν, 440
τῆμος δὴ τά γε δοῦρα Χαρύβδιος ἐξεφαάνθη.

[1] εἶχον: ἦσαν.

a diver he fell from the deck and his proud spirit left his bones. Therewith Zeus thundered and hurled his bolt upon the ship, and she quivered from stern to stern, smitten by the bolt of Zeus, and was filled with sulphurous smoke, and my comrades fell from out the ship. Like sea-crows they were borne on the waves about the black ship, and the god took from them their returning. But I kept pacing up and down the ship till the surge tore the sides from the keel, and the wave bore her on dismantled and snapped the mast off at the keel, but over the mast had been flung the back stay fashioned of ox hide, with this I lashed the two together, both keel and mast, and sitting on these was borne by the direful winds.

"Then verily the West Wind ceased to blow tempestuously, and swiftly the South Wind came bringing sorrow to my heart, that I might traverse again the way to baneful Charybdis. All night long was I borne, and at the rising of the sun I came to the cliff of Scylla and to dread Charybdis. Now verily sucked down the salt water of the sea; but I, springing up to the tall fig tree, laid hold of it, and clung to it like a bat. Yet I could in no wise plant my feet firmly or climb upon the tree, for its roots spread far below and its branches hung out of reach above, long and great, and overshadowed Charybdis. There I clung steadfastly until she should vomit forth mast and keel again, and to my joy they came at length. At the hour when a man rises from the assembly for his supper, one that decides the many quarrels of young men that seek judgment, even at that hour these spars appeared from out Charybdis. And I let

ἷκα δ' ἐγὼ καθύπερθε πόδας καὶ χεῖρε φέρεσθαι,
μέσσῳ δ' ἐνδούπησα παρὲξ περιμήκεα δοῦρα,
ἕζομενος δ' ἐπὶ τοῖσι διήρεσα χερσὶν ἐμῇσι.
Σκύλλην δ' οὐκέτ' ἔασε πατὴρ ἀνδρῶν τε θεῶν τε 445
εἰσιδέειν· οὐ γάρ κεν ὑπεκφυγον αἰπὺν ὄλεθρον.[1]
"Ἔνθεν δ' ἐννῆμαρ φερόμην, δεκάτῃ δε με νυκτὶ
νῆσον ἐς Ὠγυγίην πέλασαν θεοί, ἔνθα Καλυψὼ
ναίει ἐυπλόκαμος, δεινὴ θεὸς αὐδήεσσα,
ἥ μ' ἐφίλει τ' ἐκόμει τε. τί τοι τάδε μυθολογεύω; 450
ἤδη γάρ τοι χθιζὸς ἐμυθεόμην ἐνὶ οἴκῳ
σοί τε καὶ ἰφθίμῃ ἀλόχῳ· ἐχθρὸν δέ μοί ἐστιν
αὖτις ἀριζήλως εἰρημένα μυθολογεύειν."

[1] Lines 445 f. were rejected in antiquity

go hands and feet from above and plunged down into the waters out beyond the long spars, and sitting on these I rowed onward with my hands. But as for Scylla, the father of gods and men did not suffer her again to catch sight of me, else should I never have escaped utter destruction.

"Thence for nine days was I borne, and on the tenth night the gods brought me to Ogygia, where the fair-tressed Calypso dwells, dread goddess of human speech, who gave me welcome and tendance. But why should I tell thee this tale? For it was but yesterday that I told it in thy hall to thyself and to thy noble wife. It is an irksome thing, meseems, to tell again a plain-told tale."

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